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ST. JOHN'S ECCLESIASTICAL SEMINARY, BOSTON.

A PLEASANT ride of about forty minutes on an electric car, through the charming suburbs for which Boston is proverbially famous, brings the visitor from the very centre of the Hub, where all is pulsing, throbbing life, to the quiet Brighton District, where rising one above the other at a distance of some few hundred yards, stand the philosophical and theological houses of St. John's Seminary. A more beautiful and picturesque location could scarcely be imagined, a perfect picture of the poet's "rus in urbe," for with the improved rapid transit facilities the city is brought almost to the door, yet the noise and turmoil never penetrate the peaceful retreat of this home of ecclesiastical piety and knowledge.

From the brow of the hill, whereon is the school of philosophy, the eye meets one of the loveliest pictures of nature's beauty embellished by man's art. Overlooking as it does, the large reservoir of Chestnut Hill with its beautiful and spacious driveways, its wealth of flower and shrubbery, the surrounding hills rich in verdure, dotted here and there with the palatial residences of Boston's aristocracy, the picture must strike the observer as positively ideal. Hidden among the trees on the slope of the hill the house of theology arises like some ancient monastery of mediæval times, the immense but graceful towers which flank the walls giving to the building an appearance of castellated grandeur. Un-

assuming and even severe as it may be in architecture the effect is still pleasing. Mediæval in style, its massive and rugged simplicity is somewhat relieved by the trimmings of brick and granite and the towers at the corners. The walls are constructed of agglomerate stone quarried on the spot, and the structure though yet unfinished is striking and imposing. Within all is bright and cheerful. No attempt has been made to exclude the sunshine and air, but the entire building is well lighted and ventilated, the designers evidently believing that the exterior brightness tends a great deal towards brightness and cheeriness of mind.

The interior finish is plain but neat. The students' rooms open directly on the corridors, which run the entire length of the building. Entering, one is ushered immediately into the students' parlor, a long salon, where on Sundays and Thursdays visitors are received. From this, one enters the corridor off which open the students' library, prayer hall, class-room and refectory. At the farther end is the chapel, a temporary structure, soon, it is hoped, to be replaced by a building more in harmony with the needs of the institution.

The second, third and fourth floors are devoted entirely to the professors and students. Each student has a comfortable little room furnished with a desk, chairs, wardrobe, bed and toilet stand, the care of which devolves on himself. He may embellish his surroundings as his own taste dictates, careful of course, not to seek what is too worldly in his appointments. The library which already numbers some 15,000 volumes, is situated on the top floor of the main wing of the building. While selected to meet the needs of such an institution and containing the works of the Fathers, Greek and Latin, as also those of the various theologians and writers on Scripture and History, still one may find here as wide an opportunity for the study of the theories of non-Catholics as could be expected.

Besides the library there is the students' reading-room, where are to be found the works constantly needed for consultation in class matters, together with a liberal supply of the current magazines and literature of the day.

Like all great undertakings St. John's Seminary was not the work of a day. For years the ecclesiastical students of Boston were educated in Montreal, Baltimore and Troy, some going to Paris and Rome. The rapid growth, however, of the Church in New England and the consequent need of a more numerous clergy, made the want of a local seminary more pressing. It was certainly fitting that the Metropolitan See of New England should have its own ecclesiastical home where the special exigencies of local conditions could be more suitably impressed on the minds of the young aspirants to the priesthood. Long had the plan matured in the mind of the Archbishop and when in 1880 he made his purpose known, it was received in a spirit of generous enthusiasm by clergy and laity alike. Ground was broken for the erection of the new seminary in the spring of '81 and on the feast of the Nativity of Our Blessed Lady, in 1884, it was formally opened by a retreat given to the priests of the diocese.

In October of the same year the Seminary opened for studies, the theological and philosophical departments being then in the same building. The students came chiefly from Montreal, while a considerable number from Boston College formed the junior contingent. In a few years it became apparent that the building was inadequate to the rapidly growing number of students. Besides, there was a general desire on the part of the directors to separate entirely the juniors and seniors, as it is evident that the strong spiritual food meted out to the older theologian is scarcely the proper diet for the young cleric, who has but recently renounced the world and is more in need, as the new-born babe, of that rational milk to grow unto salvation. This need was supplied by the erection of the House of Philosophy, which was opened in October, 1892.

DIRECTION.

The Seminary is in charge of the Fathers of St. Sulpice, those pioneers in the work of clerical education. During the scholastic year the seminarists follow strictly the rule of the Sulpicians, and if it be true that "verba movent, exem-

pla trahunt," certainly no small advantage must accrue to the young student living in the company of men who so faithfully fulfil even the slightest injunctions of their rule, and are in all truth "a pattern of the flock from the heart."

This discipline may to some appear severe, still, at St. John's at least, there is sufficient latitude allowed to relieve the rule of whatever might become irksome.

There is no system of espionage, but students are made to understand that adherence to the rule of the Seminary is a strict necessity. It is the aim of the Fathers to become the friends and intimates of the students in so far as their relative positions will allow. Silence outside times of recreation is strictly enjoined and rigidly enforced. If, however, during study hours a student wishes to converse with his fellow, permission is asked and readily granted; but such permission does not allow the student to enter another's room, which, except in case of sickness, is always prohibited. The reason for this is obvious.

Except on holidays, reading during meals is the rule. At breakfast articles of current interest are selected, while at dinner and supper some work, usually bearing on subject matters discussed in class, is read, each student taking his turn in the rostrum.

STUDIES.

The original course of studies at the Seminary embraced four years theology, but this was shortened to three and one-half years after the opening of the Washington University. Five classes a week are held in dogmatic and the same in moral theology. Tanqueray is the text-book followed in dogma; Aertnys in moral. From the very beginning special attention has been paid to the study of Scripture and Ecclesiastical History, on account of the great importance of these subjects and the ever-growing interest attached to them at the present time, in the public mind. There are three classes a week in Scripture and two in History. One hour a week is devoted to Canon Law and one hour to Liturgy. Monthly examinations are held in both branches of theology, a practice which has been found very beneficial in encouraging

students to faithfulness in preparing their classes. For three months previous to ordination the deacons are engaged in immediate preparation. Special classes are held in theology and instructions given in the ceremonies of the Mass and the manner of administering the Sacraments.

The preparation of instructions and sermons receives careful attention, as it properly should. The class of homiletics in charge of the Superior meets every week, when the students are obliged to reduce the theory of sermonizing to practice. Two classes in plain chant are held each week. On Thursdays the students are divided into groups, according to the degree of proficiency they have attained in the musical art. The rudiments of the chant are explained, and every care taken to develop the natural abilities of the seminarians. These classes are presided over by one of the professors of the Seminary.

RECREATION.

If any man needs the "mens sana in corpore sano," it is undoubtedly the priest who has frequently to perform duties so arduous to nature and so taxing to the strength of mind and body alike. Hence it has been the constant aim of the directors of St. John's, while inculcating the paramount importance of cultivating habits of study, to insist at the same time, on the necessity of preserving one's physical strength. As yet, no permanent gymnasium has been established; but, in the recreation hall are to be found the simpler apparatus for physical development. Recreation is obligatory; no student being allowed to go to his room during these hours.

The grounds of the Seminary are well laid out, many avenues for walking being constructed, which are of sufficient length and variety as not to become tiresome. The chief out-door amusements are base-ball, hand-ball and tennis. There is a fine diamond where the students disport themselves at the national game, and on holidays theologians and philosophers battle for the house championship. The hand-ball alleys are well built, the ground work of one being con-

crete, the other rolled gravel. Tennis has become quite a favorite method of exercise with the students, and during free time the two courts are constantly occupied.

Within the past few years a system of gymnastics has formed part of the curriculum during the winter months, when, with the exception of walking, out-door exercise is impossible. For this a professor of physical culture has been engaged who instructs the students for two or three hours a week in the simpler forms of gymnastic exercise. The students assemble in the large corridors of the first floor, and put in what many consider to be the hardest work of the day.

From the opening of the first term until Thanksgiving and from Easter until the close of the scholastic year, Thursday is a full holiday. During the intervening months this long holiday is supplanted by half-days on Tuesday and Thursday. On these days a more lengthy walk is taken around the surrounding country. In the beginning these walks were headed by one of the directors, but the system now in vogue is that of allowing the seminarists to go off in groups of four or five. This method certainly has its advantages. The students are trusted to their own honor for good behavior. One man is designated by the Superior as leader of the walk, who is at the same time responsible for the return of his band at the appointed time. The priest, surely, should be the soul of honor, and if, during his seminary career the young man cannot conduct himself in a manner befitting the sacred calling to which he aspires, it were better known then than later, when the consequences of his heedless actions may bring odium not on himself alone, but on the whole body of the clergy.

These walks are obligatory, for after a week of steady application at books, a change of scene has a decidedly refreshing and invigorating influence on the mind.

The use of tobacco, both in the Seminary and on the walks is absolutely forbidden. This question has been a much mooted one, but after all has been said, the original prohibition still stands at St. John's; and, it seems to us, with very

good reason, for apart from the consideration of cleanliness, which it must be admitted would be a difficult thing to preserve, in a community where over a hundred are addicted to the use of the weed, aspirants to the priesthood of Christ must be taught the great and fundamental principle of self-denial, in a tangible form. Assuredly much of this cannot be done at the table, for the work of the Seminary requires that the seminarian consume his due share of nourishment; but in eschewing tobacco he may not only be benefitting his health, but performing a real act of mortification.

KITCHEN.

The kitchen department and all its accessories is situated in a wing off the main building, thus entirely shutting off the disagreeable odors and other sources of annoyance, which must necessarily arise where the cooking plant is not sufficiently isolated. This department is under the immediate supervision of the procurator, who is one of the priests of the diocese.

The writer is wholly unacquainted with the culinary methods employed in the seminaries of the country, but he feels it incumbent upon him to repudiate for St. John's, the rather harsh things that have lately appeared in regard to the food usually served up to seminarists. He does not wish to deny that during his own course the discordant note of the unsatisfied stomach was at times clearly distinguishable; but he feels safe in asserting that it was but the momentary discord of the "Sweet bells out of tune." Assuredly the epicurean palate would hardly be tickled by the every-day fare of Brighton; but plain, wholesome food is the usual diet of the seminary, varied on occasions by the spread of the fete day, which, of course, is of a more elaborate character. And, what tends greatly to good digestion, the service is clean and the dishes served in an attractive style. The dining-room is large, well lighted and ventilated, and the table linen renewed sufficiently often to remove any unsightliness, which might offend the sensitive stomach. Men servants are employed in the kitchen and

dining-room, as well as for the work of the entire house. At dinner the students in turn don the white apron and serve their brother-seminarians; a practice of humility which can hardly be objected to, for surely no disciple of the Master could refuse to imitate the humiliation of Him who "when supper was done began to wash the feet of His disciples."

DEVOTIONS.

Before all, without doubt, the seminary is a school of piety where the youthful aspirant to the priesthood of Christ must rear on a solid and lasting foundation that structure of sanctity which is to withstand the fierce storm of the world. Mental prayer begins the day; "O God, my God, to Thee do I watch at break of day." Twenty minutes is allowed for rising and performing the duties of the toilet, and then all assemble in the prayer-hall for the half-hour's meditation. The practice of meditation is strongly insisted upon, and if a student for any reason be excused from the morning prayer, he is obliged to make it up at some time during the day. Here, as at all the common exercises, the Superior presides, the other directors also being present.

To stimulate devotion the use of books of piety has been allowed, as many, especially novices in the spiritual life, find it difficult to concentrate the mind on the subject without some external help. Mass follows meditation immediately. Devotion to the Real Presence of our Divine Lord in the Blessed Sacrament must, of course, be predominant in "the dispenser of the mysteries of God." The chapel opens directly off the main corridor, where at all times the Fountain of grace and wisdom is accessible. A visit of fifteen minutes is prescribed for each day, for which, however, the student may select his own time. Once a week every student clothed in cassock and surplice kneels in more solemn adoration for half an hour before the Blessed Sacrament. The devotion of the Forty Hours always opens the second term of the scholastic year, when the seminarians in turn keep the weary watches of the night with their hidden Lord.

After the Divine Son comes naturally His Blessed Mother, "Regina Cleri." Within the inclosure formed by the walls of the Seminary is a life-sized statue of our Lady in bronze, around which on the beautiful evenings of May the students gather and sing Mary's praises. The Rosary is recited every day by the students after the evening class. Fifteen minutes before dinner are devoted to particular examen. Each student reads in silence a chapter of the New Testament, after which the Superior proposes an examination, usually from the work of Tronson. The half-hour before supper is given to spiritual reading. A treatise from one of the masters of the spiritual life is read aloud and the lesson is then expounded and enlarged upon by the Superior. Night prayers, which are designedly short, are said in common, and a visit to the Blessed Sacrament closes the day at the Seminary.

St. John's Seminary is presided over by the Very Rev. J. B. Hogan, S.S., D.D. Father Hogan was the first Superior of the Seminary and remained so until 1889, when he accepted a position at the Catholic University at Washington. He returned to his former position at Brighton in the fall of 1894, which he has since retained. Father Hogan needs no introduction to the readers of the ECCLESIASTICAL REVIEW. His learned and extensive articles on "Clerical Studies" have made his name and fame familiar to them, and even without the prestige of his long experience at St. Sulpice in Paris, have marked him as a typical clerical educator. During the absence of Father Hogan at the University, the Seminary was in charge of the Very Rev. Charles B. Rex, D.D., whose recent untimely death has been so sincerely lamented by all with whom he ever came in contact. A gentleman in the noblest sense of the term, a true man of God, Father Rex, would his modesty allow, might truly say to his youthful disciples, with St. Paul, "Be ye followers of me as I am of Christ." A scholar of most varied attainments coupled with the most unconscious simplicity, he was indeed a true priest of Christ, and the writer feels it a happiness and a duty to render even this, so meagre a tribute, to

the memory of a man who in all truth spent himself in the service of the Master.

St. John's has as yet no history, but though still young it has already forged to the front rank of the American seminaries. It may, indeed, have its faults, as what work of man has not; but it is hardly an exaggeration to say that it approaches as near the ideal as could be hoped for. In the short space of its existence it has already done great work for the diocese, and stands an honor and credit to the zeal as it must be a consolation to the heart of its venerable founder, His Grace, the Most Rev. J. J. Williams.

JOHN A. BUTLER.

Brookline, Mass.

MY NEW CURATE.

(*Gathered from stray leaves of an old diary by an Irish parish priest.*)

THE CHANGE.

IT is all my own fault. I was too free with my tongue. I said in a moment of bitterness: "What can a Bishop do with a parish priest? He's independent of him." It was not grammatical, and it was not respectful. But the bad grammar and the impertinence were carried to his Lordship, and he answered: "What can I *do?* I can send him a curate who will break his heart in six weeks."

I was not too much surprised, then, when one evening my dear old friend and curate, Father Tom Laverty, came to me, with tears in his eyes and an open letter in his hand:

"I am off, Father Dan. Look at this!"

It was a succinct, laconic order to present himself to a parish priest, twenty miles distant, and be in time to discharge his duties in that parish the following Saturday and Sunday, for his jurisdiction was transferred, etc.

It was a hard stroke. I was genuinely attached to Father Tom. We had the same tastes and habits—easy, contented, conservative, with a cordial dislike of innovations of any kind. We held the same political opinions, preached the same sermons, administered the Sacraments in the old way, and had a reverence for antiquities in general. It was a sad break in my life to part with him; and it is a harmless vanity on my part to say that he was sorry to part from me.

"I suppose there's no help for it?" said he.

"No," said I; "but if you care—"

"No use," said he; "when he has made up his mind you might as well be talking to a milestone."

"And you must be off to-morrow?" said I, consulting the Bishop's letter.

"Yes," said he, "short shrift."

"And who am I getting?" I wondered.

"Hard to guess," said he. He was in no humor for conversation.

The following week, that most melancholy of processions, a curate's furniture *en route*, filed slowly through the village, and out along the highroad, that led through bog and fen, and by lake borders to the town of N——. First came three loads of black turf, carefully piled and roped; then two loads of hay; a cow, with a yearling calf, and lastly, the house furniture, mostly of rough deal. The articles, that would be hardly good enough for one of our new laborers' cottages, were crowned by a kitchen table, its four legs pointing steadily to the firmament, like an untrussed fowl's, and between them, carefully roped, was the plague and the pet of the village, Nanny, the goat, with her little kid beside her. What Nanny could not do in the way of mischief, was so insignificant, that it need not be told. But the Celtic vocabulary, particularly rich in expletives, failed to meet the ever-growing vituperative wants of the villagers. They had to fall back on the Saxon, and call her a "rep," "a rip," "de ribble," etc., etc. I walked side by side with Father Laverty, who, with head bent on his breast, scarcely noticed the lamentations of the women, who came to their

cross-doors, and poured out a Jeremiad of lamentations that made me think my own well-meant ministrations were but scantily appreciated.

"Wisha, God be wid you, Father, wherever you go!"

"Nisha, may your journey thry wid you. Sure 'tis we'll miss you!"

"Yerra, what'll the poor do now, whin he's gone?"

"Bishop, inagh, 'tis aisy for him wid his ring and his mitre, and his grand carriage. Couldn't he let him alone?"

"Father," said a young girl, earnestly, her black hair blinding her eyes, "may God be with you." She ran after him. "Pray for me," she whispered. "You don't know all the good you done me." She hadn't been very sensible.

He turned towards her.

"Yes! Nance, I'll remember you. And don't forget all that I told you."

He held out his hand. It was such an honor, such a condescension, that she blushed scarlet: and hastily rubbing her hand in her apron, she grasped his.

"May God Almighty bless you," she said.

But the great trial came when we were passing the school house. It was after three o'clock, the time for breaking up: and there at the wall were all the little boys and the *sheilas* with their wide eyes full of sorrow. He passed by hastily, never looking up. His heart was with these children. I believe the only real pleasure he ever allowed himself was to go amongst them, teach them, amuse them, and listen to their little songs. And now—

"Good-bye, Father"—

"Good-bye, Father"—

Then, Alice Moylan gave a big "boo-hoo!" and in a moment they were all in tears; and I, too, began to wink, in a queer way, at the landscape.

At last, we came to the little bridge that humps itself over the trout-stream. Many a summer evening, we had made this the terminus of our evening's walk; for I was feeble enough on my limbs, though my head is as clear as a boy's of seventeen. And here, we used to lean over the parapet,

and talk of all things, politics, literature (the little we knew of it), the old classics, college stories, tales of the mission, etc.; and now we were to part.

"Good-bye, Father Tom," I said. "You know, there's always a bite and a sup and a bed, whenever you come hither. Good-bye. God knows, I'm sorry to part with you."

"Good-bye," he said. Not another word. I watched and waited, till I saw the melancholy procession fade away, and until he became a speck on the horizon. Then, with a heavy heart I turned homewards.

If I had the least doubt about the wonderful elasticity of the Irish mind, or its talent for adaptation, it would have been dispelled as I passed again through the village. I had no idea I was so popular, or that my little labors were so warmly appreciated.

"Well, thank God, we have *himself* whatever."

Gentle reader, "himself" and "herself" are two pronouns, that in our village idioms, mean the master and mistress of the situation, beyond whom there is no appeal.

"Wisha, the Lord spare him to us. God help us, if *he* wint."

"The heads of our Church, God spare them long! Wisha, your reverence might have a copper about you to help a poor lone widow?"

I must say this subtle flattery did not raise my drooped spirits. I went home, sat down by my little table, and gave myself up to gloomy reflections.

It must have been eight o'clock, or more, for the twilight had come down, and my books and little pictures were looking misty, when a rat-tat-tat rang at the door. I didn't hear the car, for the road was muddy, I suppose; but I straightened myself up in my arm-chair, and drew my breviary towards me. I had read my Matins and Lauds for the following day, before dinner; I always do, to keep up the old tradition amongst the Irish priests; but I read somewhere that it is always a good thing to edify people who come to see you. And I didn't want anyone to suspect that I had been for a few minutes asleep. In a moment, Hannah, my old house-

keeper, came in. She held a tiny piece of card between her fingers, which were carefully covered with her check apron, lest she should soil it. I took it—while I asked—

"Who is it?"

"I don't know, your reverence."

"Is't a priest?"

"No, but I think he's a gentleman," she whispered. "He talks like the people up at the great house."

She got a candle, and I read:—

Rev. Edward Letheby, B. A., C. C.

"'Tis the new curate," I said.

"Oyet," said Hannah, whose dread and admiration for the "strange gentleman" evaporated, when she found he was a mere curate.

I went out and welcomed with what warmth I could my new coöperator. It was too dark for me to see what manner of man he was; but I came to some rapid conclusions from the way he spoke. He bit off his words, as riflemen bite their cartridges, he chiselled every consonant, and gave full free scope to every vowel. This was all the accent he had, an accent of precision and determination and formalism, that struck like a knell, clear and piercing on my heart.

"I took the liberty of calling, Sir," he said, "and I hope you will excuse my troubling you at such an unseasonable hour; but I am utterly unacquainted with the locality, and I should be thankful to you if you would refer me to a hotel."

"There's but one hotel in the village," I replied slowly. "It has also the advantage of being the post-office, and the additional advantage of being an emporium for all sorts of merchandise, from a packet of pins to Rickitt's blue, and from pigs' crubeens to the best Limerick flitches. There's a conglomeration of smells," I continued, "that would shame the City on the Bosphorus; and there are some nice visitors there now in the shape of two Amazons who are going to give selections from 'Maritana' in the school-house this evening; and a drunken acrobat, the leavings of the last circus."

"Good heavens," he said under his breath.

I think I astonished him, as I was determined to do. Then I relented, as I had the victory.

"If, however," said I, "you could be content with the humble accommodation and poor fare that this poor presbytery affords, I shall be delighted to have you as my guest, until you can secure your own little domicile."

"I thank you, very much, Sir," said he, "you are extremely kind. Would you pardon me a moment, whilst I dismiss the driver and bring in my portmanteau."

He was a little humbled and I was softened. But I was determined to maintain my dignity.

He followed me into the parlor, where the lamp was now lighting, and I had a good opportunity of observing him. I always sit with my back to the light, which has the double advantage of obscuring my own features and lighting up the features of those whom I am addressing. He sat opposite me, straight as an arrow. One hand was gloved; he was toying gently with the other glove. But he was a fine fellow. Fairly tall, square shouldered, not a bit stout, but clean cut from head to spur, I thought I should not like to meet him at a wrestling bout, or try a collision over a football. He had a mass of black hair, glossy and curled, and parted at the left side. Large blue-black, luminous eyes, that looked you squarely in the face, were hardly as expressive as a clear mouth that now in repose seemed too quiet even for breathing. He was dressed *ad*——. Pardon me, dear reader, I have had to brush up my classics, and Horace is like a spring eruption. There was not a line of white visible above his black collar; but a square of white in front, where the edges parted. A heavy chain hung from his vest; and his boots glistened and winked in the lamplight.

"You'll take something?" I said. "You have had a long drive."

"If not too much trouble," he said, "I'll have a cup of tea."

I rang the bell.

"Get a cup of tea, Hannah!" I said.

"A cup of wha—at?" queried Hannah. She had the usual feminine contempt for men that drink tea.

"A cup of tea," I said decisively, "and don't be long."

"O—jet," said Hannah. But she brought in a few minutes later the tea and hot cakes that would make an alderman hungry, and two poached eggs on toast. I was awfully pround of my domestic arrangements. But I was puzzled. Hannah was not always so courteous. She explained next day.

"I didn't like him at all, at all," she said, "but whin I came out and saw his portmanty all brass nobs, and took up his rug, whew! it was that soft and fine it would do to wrap up the Queen, I said to myself. this is a gintleman, Hannah; who knows but he's the Bishop on his tower."

"I hope you like your tea?" I said.

"It's simply delicious," he answered.

He ate heartily. Poor fellow, he was hungry after a long drive; but he chewed every morsel as a cow would chew the cud on a lazy summer afternoon, without noise or haste, and he lifted my poor old china cup as daintily as if it were Sèvres. Then we fell to talking.

"I am afraid," I said tentatively, "that you'll find this place dull after your last mission. But have you been on the mission before?"

"Oh, yes, Father," he said, "I thought the Bishop might have written to you."

"Well," I said, "I had reason to know you were coming; but the Bishop is rather laconic in his epistles. He prides himself on his virtue of reticence."

I said this, because it would never do to let him suppose that the Bishop would send me a curate without letting me know of it. And I thought I was using select language, an opinion which after the nine years and more of Horace, I have no reason to alter.

"My only mission hitherto," he said, "has been in Manchester, at St. Chad's. It was a populous mission, and quite full of those daily trials and contingencies that make life wearisome to a priest. I confess I was not sorry to have been called home."

"But you had society," I interjected, "and unless you wish to spend an hour at the constabulary barracks, you must seek your society here in an occasional *conversazione* with some old woman over her cross-door, or a chat with the boys at the forge"—

"But I have got my books, Father," he said, "and I assure you I want some time to brush up the little I have ever read. I haven't opened a serious book for seven years."

This was candid; and it made me warm towards him.

"Then" I said, "there's no use in preaching fine English sermons, they won't be understood. And you must be prepared for many a night-call to mountain cabins, the only access to which is through a bog or the bed of a mountain stream; and your income will reach the princely sum of sixty pounds *per annum*. But," I added hastily, "you'll have plenty of turf, and oats and hay for your horse, an occasional pound of butter, and you'll have to export all the turkeys you'll get at Christmas."

"You have painted the lights and shadows, Father," he said cheerily, "and I am prepared to take them together. I am sure I'll like the poor people. It won't be my fault."

Then my heart rose up to this bright, cheery, handsome fellow, who had no more pride in him than a barelegged gorsoon; and who was prepared to find his pleasure amongst such untoward surroundings. But I didn't like to let myself out as yet. I had to keep up some show of dignity.

My education commenced next morning. He had served my mass, and said his own in my little oratory: and he came down to breakfast, clean, alert, happy. I asked him how he had slept.

"Right well," he said, "I never woke till I heard some far off bell in the morning."

"The six o'clock bell at the great-house," I replied. "But where are you going?"

"Nowhere, Sir," said he, "I understood I was to remain over Sunday."

"But you're shaved?" said I.

"Oh yes," he said, with the faintest ripple of a smile. "I couldn't think of sitting down to breakfast, much less of celebrating the Holy Sacrifice, without shaving."

"And you have a clean collar. Do you mean to say you change your collar every morning?"

"Certainly, Sir," he said.

Poor Father Tom! I exclaimed mentally, this is a change. But I said nothing; but sent out my razors in the afternoon to be set.

There was a letter from the Bishop. It ran thus:—

MY DEAR FATHER DAN:

I have thought it necessary to make a change of curates in your parish. I have removed Father Laverty on promotion; and I am sending you one of the most promising young priests in my diocese. He has just returned from England, where he won golden opinions from the people and the priests. I may mention that he was an exhibitioner under the Intermediate Arts; and took a gold medal for Greek. Perhaps you will stimulate him to renew his studies in that department, as he says he has got quite rusty from want of time to study. Between you both, there will be quite an Academia at Kilronan.

Yours in Christ.

"Clever, my Lord," I soliloquised, "clever!" Then as the "gold medal in Greek" caught my eye again, I almost let the letter fall to the ground; and I thought of his Lordship's words: "I can send him a curate who will break his heart in six weeks." But as I looked over my cup at Father Letheby, I couldn't believe that there was any lurking *diablerie* there. He looked in the morning a frank, bright, cheery, handsome fellow. But, will he do?

II.

A RETROSPECT.

Long ago, when I used to read an occasional novel, if the author dared to say: "But I am anticipating; we must go back here twenty years to understand the thread of this history," I invariably flung down the book in digust. The idea of taking you back to ancient history when you were dying to know what was to become of the yellow-haired Blamine, or the grand chivalrous Roland. Well, I am just going to commit the very same sin; and, dear reader, be patient just a little while.

It is many years since I was appointed to the parish of Kilronan. It happened in this wise. The Bishop, the old man, sent for me; and said, with what I would call a tone of pity or contempt, but he was incapable of either, for he was the essence of charity and sincerity:

"Father Dan, you are a bit of a litterateur, I understand. Kilronan is vacant. You'll have plenty of time for poetizing and dreaming there. What do you say to it?"

I put on a little dignity, and, though my heart was beating with delight, I quietly thanked his lordship. But, when I had passed beyond the reach of episcopal vision, which is far-stretching enough, I spun my hat in the air, and shouted like a schoolboy: "Hurrah!"

You wonder at my ecstacies! Listen. I was a dreamer, and the dream of my life, when shut up in musty towns, where the atmosphere was redolent of drink, and you heard nothing but scandal, and saw nothing but sin—the dream of my life was a home by the sea, with its purity and freedom, and its infinite expanse, telling me of God. For, from the time when as a child the roar of the surges set my pulse beating, and the scents of the weed and the brine would make me turn pale with pleasure, I used to pray that some day, when my life's work would be nearly done, and I had put in my years of honest labor in the dusty streets, I might spend my declining years in the peace of a seaside

village, and go down to my grave, washed free from the contaminations of life in the daily watching and loving of those

> Moving waters at their priestlike task
> Of cold ablution round earth's human shores.

My wish was realized, and I was jubilant.

Returning home by train, when my emotion had calmed down, my mind could not help recurring to the expression used by the Bishop; and it suggested the following reflections: How has it come to pass in Ireland that "poet" and "saint" are terms which denote some weakness or irregularity in their possessors? At one time in our history we know that the bard was second only to the king in power and influence; and are we not vaguely proud of that title the world gives us: Island of Saints? Yet, now-a-days, through some fatal degeneracy, a poet is looked upon as an idealist, an unpractical builder of airy castles, to whom no one would go for advice in an important matter, or entrust with the investment of a five-pound note. And to speak of a man or woman as a "saint," is to hint at some secret imbecility, which it would be charitable to pass over in silence. I was quite well aware, therefore, on that day, when I had the secret pleasure and the sublime misfortune of seeing my name in print over some wretched verses, that I was ruining my prospects in life. The fact of being a litterateur, although in the most modest and hidden manner, stamped me as a volatile, flighty creature, who was no more to be depended upon than a feather in the wind; or, as the Italians say, *qu'al piume al vento.* It is a curious prejudice, and a purely insular one. And sometimes I think, or rather I used to think, that there was something infinitely grotesque in these narrow ideas, that shut us out from sympathy with the quick-moving, subtle world as completely as if we were fakirs by the banks of the sacred Ganges. For what does modern literature deal with? Exactly, those questions of philosophy, ethics and morality which form the staple material of theological studies and discussions in our

own colleges and academies. Novels, poetry, essays, lectures, treatises on the natural sciences—all deal with the great central questions of man's being, his origin and his conduct. And surely it is folly to ignore these discussions in the market places of the world, because they are literature, and not couched in scholastic syllogisms. Dear me! I am philosophizing—I, old Daddy Dan, with the children plucking at my coat-tails and the brown snuff staining my waistcoat, and, ah, yes! the place already marked in my little chapel, where I shall sleep at last. I must have been angry, or gloomy, that day, thirty years ago, when I stepped on the platform at M——, after my interview with the Bishop and met my friends who had already become aware that I was elevated out of the junior ranks, and had become an independent officer of the Church Militant.

"You don't mean to say that you have accepted that awful place?" said one.

"You'll have nothing but fish to eat," said another. "The butcher's van goes there but once a week."

"And no society but fishermen," said a third. "And they speak nothing but Irish, and you know you cannot bless yourself in Irish."

"Well," I replied, "my Job's comforters, I have accepted Kilronan, and am going there. If all things go well, and you are good boys, I may ask for some of you as curate"—

"You'll be glad to get a curacy yourself in six months," they shouted in chorus.

And so I came to Kilronan, and here have I been since. The years have rolled by swiftly. Life is a coach, whose wheels move slowly and painfully at the start; but, once set moving, particularly when going down the deep decline of life, the years move so swiftly you cannot see the spokes in the wheels, which are the days we number so sadly. What glorious resolutions I made the first months of my residence here! How I would read and write and burn the midnight oil, and astonish the world, and grow from dignity to dignity into an honored old age! Alas! circumstances are too much for us all, and here I am, in my seventieth year, poor

old Daddy Dan, with no great earthly trouble, indeed, and some few consolations—my breviary and the grand psalms of hope—my daily Mass and its hidden and unutterable sweetness—the love of little children and their daily smiles—the prayers of my old women, and, I think, the reverence of the men. But there comes a little sting sometimes, when I see young priests, who served my Masses long ago, standing in cathedral stalls in all the glory of purple and ermine, and when I see great parishes passing into the hands of mere boys, and poor old Daddy Dan passed over in silence. I know if I were really good and resigned, I would bless God for it all, and I do. But human nature will revolt sometimes, and people will say: "What a shame, Father Dan, why haven't you the red buttons as well as so and so;" or, "What ails the Bishop, passing over one of the most learned men in the diocese for a parcel of gorsoons!" I suppose it was my own fault. I remember what magnificent ideas I had. I would build factories, I would ferr the streets, I would establish a fishing station and make Kilronan the favorite bathing resort on the western coast; I would write books and be, all round, a model of push, energy and enterprise. And I did try. I might as well have tried to remove yonder mountain with a pitchfork, or stop the roll of the Atlantic with a rope of sand. Nothing on earth could cure the inertia of Ireland. It weighs down like the weeping clouds on the damp heavy earth, and there's no lifting it nor disburthening of the souls of men of this intolerable weight. I was met on every side with a stare of curiosity as if I were propounding something immoral or heretical. People looked at me, put their hands in their pockets, whistled dubiously and went slowly away. Oh, it was weary, weary work! The blood was stagnant in the veins of the people and their feet were shod with lead. They walked slowly, spoke with difficulty, stared all day at leaden clouds or pale sunlight, stood at the corners of the village for hours looking into vacuity, and the dear little children became old the moment they left school and lost the smiles and the sunlight of childhood. It was a land of the lotus. The people

were narcotized. Was it the sea air? I think I read somewhere in an old philosopher, called Berkeley, that the damp salt air of the sea has a curious phlegmatic effect on the blood, and will coagulate it and produce gout and sundry disorders. However that be, there was a weary weight on everything around Kilronan. The cattle slept in the fields, the fishermen slept in their coracles. It was a land of sleep and dreams.

I approached the agent about a foreshore for the pier, for you cannot, in Ireland, take the most preliminary and initial step in anything without going, cap in hand, to the agent. I explained my intentions. He smiled, but was polite.

"Lord L—, you know, is either in Monte Carlo or yachting in the Levant. He must be consulted. I can do nothing."

"And when will his Lordship return?"

"Probably in two years."

"You have no power to grant a lease of the foreshore, or even give temporary permission to erect a pier?"

"None whatever."

I went to the Presentment Sessions about a grant for paving or flagging the wretched street. I woke a nest of hornets.

"What! More taxation! Aren't the people crushed enough already? Where can we get money to meet rates and taxes? Flagging Kilronan! Oh, of course! Wouldn't your reverence go in for gas or the electric light? Begor, ye'll be wanting a water supply next," etc., etc.

I applied to a factory a few miles distant to establish a local industry by cottage labor, which is cheap and remunerative.

"They would be delighted, but"— And so all my castles came tumbling down from the clouds, and left them black and lowering and leaden as before. Once or twice, later on, I made a few spasmodic efforts to galvanize the place into life; they, too, failed, and I accepted the inevitable. When Father Laverty came he helped me to bear the situation with philosophical calmness. He had seen the world, and had

been rubbed badly in contact with it. He had adopted as his motto and watchword the fatal Cui bono? And he had printed in large Gothic letters over his mantelpiece the legend:

'TWILL BE ALL THE SAME IN A HUNDRED YEARS.

And so I drifted, drifted down from high empyreans of great ideals and lofty speculations into a humdrum life, that was only saved from sordidness by the sacred duties of my office. After all, I find that we are not independent of our circumstances. We are fashioned and moulded by them as plaster of Paris is fashioned and moulded into angels or gargoyles by the deft hand of the sculptor. "Thou shalt lower to his level," true of the wife in Locksley Hall, is true of all who are thrown by fate or fortune into unhappy environments. In my leisure moments, when I took up my pen to write, some evil spirit whispered, Cui bono? and I laid down my pen and hid my manuscript. Once or twice I took up some old Greek poets and essayed to translate them. I have kept the paper still, frayed and yellow with age; but the fatal Cui bono? disheartened me, and I flung it aside. Even my love for the sea had vanished, and I had begun to hate it. During the first few years of my ministry I spent hours by the cliffs and shores, or out on the heaving waters. Then the loneliness of the desert and barren wastes repelled me, and I had begun to loathe it. Altogether I was soured and discontented, and I had a dread consciousness that my life was a failure. All its possibilities had passed without being seized and utilized. I was the barren fig tree, fit only to be cut down. May I escape the fire! Such were my surroundings and disposition when Father Letheby came.

(*To be continued.*)

HORAE LITURGICAE.

LITURGY is an important factor not only in the priest's training and life, but also in regard to the "reasonable service" God's folk have to give to their Maker. For it is the expression of the mind, and I may say, of the very life of the Church. If the canon of faith may be gauged from the law of prayer, the question of liturgical development must be one of the greatest practical utility; for it is in the Liturgy we stand in our everyday relation between God and the people. It is our means of influencing our flock by the potent force of example, a teaching through the eye which is often more effective than that given to the ear. But how many are there who have eyes and see not, who witness daily the Liturgy of the Church and get not only no lesson, but no help from the many things which are used for the very purpose of being aids to a feeble and often wandering attention. Unfortunately, owing doubtlessly to the effects of persecution, the English-speaking races of the present day have lost the liturgical instinct in a great measure—a loss greatly to be regretted, for it once formed an essential feature in our Catholic life. Perhaps I am not altogether right in saying that the loss was occasioned by persecution; for in England, at least, (of America I unfortunately cannot speak) Catholics some fifty years ago were only too glad to avail themselves of every opportunity of assisting at liturgical services. The cause of the present spirit may be attributable, among other reasons, to such for instance as the growth of private and unliturgical devotions which are often the spiritual specialty of some particular bodies, which see nothing incongruous in the *Bona Mors* on Easter Sunday. But these causes, which are obvious, I do not at present propose to discuss. Sufficient to state a fact. But the result, however arrived at, is deplorable for one who is old fashioned enough to hold that the Church's work is best done in the Church's way. The remedy, I venture to think, lies in the seminaries, where Liturgy, instead of being what it is so often, one of the "accomplishments" or "extras" of the

curriculum, should be promoted to one of the highest places as a subject of capital importance. Has the time not come when we may look for a thorough reörganization of the foundations of the training of the clergy? The seminary system which now for three hundred years has obtained a place in the Church, seems to be based upon the idea that the best way of forming the clergy of any country is to give them a training as much like that of Jesuit novices as possible. But while such a training is adequate for forming Jesuits it by no means follows that the real interests of the Church are served by educating the clergy on the selfsame plan. The two ideals are different and require a different training. It seems to me—I speak with all deference—that the present age, which has wants all of its own, is preëminently the historical age. It is one in which students are painfully seeking out the why and the wherefore of things, as the surest foundation both for the intellectual and the spiritual edifice. The old learning which has become cumbersome by the growth of ages is no longer useful for the keen intellects we have to meet and deal with. Theology, dogmatic and moral, scripture, liturgy, law, all clamor out now for historical treatment and research as the best foundation, and we look forward to the time when they all will be treated and taught from this point of view. We are not claiming too much for history. When properly treated, that is to say, when truth, and not opinion, is searched for, history is the manifestation of God's dealings with mankind, the lessons of Providence learnt by experience and is the test of truth for all human gospels. It shows us, among other objects, the development of thought, the growing up to the perfect man, which is ever going on in the Church from the day of Pentecost until the day of doom.

The subject of Liturgy has for long attracted the researches of historical students and its influence on the domain of dogma has been very great. But the result of these researches has not yet made itself practically felt in the importance given to Liturgy in the ordinary training of ecclesiastics. It is in the hope of directing, in some small

way, attention to the subject, that we propose in these *Horæ Liturgicæ* to treat of the Liturgy mainly from one point of view, namely, that of development and its practical result. The first subject which we present to our readers is a short study on the origin of the Roman Missal.

Founded in the East it is but natural to expect that the marks of Oriental Christianity will be found in the liturgical books of the Western Church. But it will not be necessary for the moment to dwell on the subject except so far as to mention one remarkable feature which shows the natural course of development. As is well known the various Rites in the East, such as those of Syria, Antioch, Jerusalem and Alexandria and others, which in the beginning were purely local, by degrees spread their influence throughout the adjacent countries and followed the track of the political and hierarchical groupings which in the fourth century resulted in metropolitan and patriarchal jurisdiction.

When Constantinople, though the latest of the patriarchates, at last succeeded by dint of perseverance and political intrigue in its ambitious attempts at securing the first seat after Rome, the older and national Rites of the other Eastern churches gave way at length to the new influence of the Imperial City. The two Greek Rites, that of St. Basil and that of St. John Chrysostom alone remained in possession. But even here, that of St. Basil, formerly the normal Liturgy, gave way, with a few cases of exceptional use (the first five Sundays in Lent, Maunday Thursday, Holy Saturday, the Eves of Christmas and Epiphany and the feast of St. Basil himself), to the shorter Liturgy of St. John Chrysostom[1] Here we have an illustration of liturgical development in the direction of unity which took place before the East became sterile and stereotyped by schism. The older Liturgies remained only in those churches which refused, either from policy or differences in belief, to recognize the supremacy of the Patriarch of Constantinople.

1 For the Mass of the Presanctified in use on all the ferias in Lent an office attributed to St. Gregory the Great is used.

In the West we find that the same process went on, for it is the course of nature. There is plenty of evidence to show that from the decline of the fourth century there were various Rites obtaining. Allowing for local variations which made up "Uses," the Rites can be, we think, reduced to two—the Roman and the Gallican Rite. And it is a fact worthy of notice that there were these two Rites. For as the Christianity of the West came from Rome one would have been prepared to find only one normal Liturgy instead of two. This was the very ground for the claims so constantly put forward by the Roman Pontiffs for the pre-eminence of their Liturgy and the care they took lest any other should be introduced in the churches more particularly subject to them as metropolitans. But the fact remains that there were two Rites and not one only. When Decentius, Bishop of Eugubium in Umbria, seemed to be influenced by the Gallican Liturgy which had then taken possession of northern Italy, Pope Innocent I. wrote to him (416) as follows: "Quis enim nesciat, aut non advertat id quod a principe apostolorum Petro Romanae Ecclesiae traditum est ac nunc usque custoditur, ab omnibus debere servari, nec superduci aut introduci aliquid quod auctoritatem non habeat aut aliunde accipere videatur exemplum? Praesertim cum sit manifestum in omnem Italiam, Galliam, Hispanias, Africam atque Siciliam insulasque interjacentes nullum instituisse ecclesias nisi eos quos venerabilis apostolus Petrus ant ejus successores constituerunt sacerdotes? Aut legant si in his provinciis alius apostolorum invenitur aut legitur docuisse. Quod si non legant quia nusquam inveniunt, oportet eis hoc sequi quod Ecclesia Romana custodit, a qua eos principium accepisse non dubium est."[1]

But even while the Pope wrote, the Gallican Liturgy was in full working order; and its vigor was such that it had taken possession of the churches of the provinces of Milan, of Gaul, of Spain, of Britain, and of Ireland; while the Roman Rite seems to have been confined to the southern part of

1 Labbé, iii., 10-28.

Italy and Sicily, over which the Popes were metropolitans, and to Africa which appeared from various sources to have been in almost absolute conformity with Rome.

We have made no reference to the Ambrosian Rite of Milan. This is generally supposed to have been a Rite distinctive from either Roman or Gallican forms. But l'Abbé Duchesne in his *Origines du Culte Chrêtien* (pp. 83, 84), brings forward such substantial reasons against this radical diversity that the reduction of the Ambrosian Rite, in its original form, to the Gallican must, we think, be admitted as incontestable. But the Milanese Rite from the very nature of the case has from early times been incessantly modified in a Roman direction ; and this course began when the dangerous prominence of Milan, then the seat of empire, and the constant appeals, distinct from or in addition to appeals to Rome, from the bishops of Gaul and Spain to the See of St. Ambrose, caused the Popes to avert what threatened to be a danger to the divine preëminence of Rome, by creating the metropolitan Sees of Ravenna and Aquila out of the Church of Milan. A powerful impulse was given towards Romanizing the Ambrosian use by the fact that during the Lombard invasion (641) for seventy years the Archbishops of Milan, with many of the clergy, had to seek shelter in Genoa. There they lived under the daily influence of another Rite, that of Rome, which was then being consolidated and regulated by the great Benedictine Pontiff and liturgical doctor, St. Gregory the Great.

What, then, was the origin of this Gallican Rite which had so extended an influence? M. Duchesne, in the above-mentioned work, has an easy task in refuting the opinion of certain Anglican writers who, for reasons of their own, refer its origin to sub-apostolic sources. To them, it was an important matter to assign to an apostolic source other than Rome the Liturgy followed by our British forefathers. With this view they trace the Gallican Rite to the Church of Lyons from the city of Ephesus, whence it was brought by St. Polycarp and St. Pothinus, the disciples of St. John the Evangelist. But both the internal evidence and the political

situation of Lyons at the time render the hypothesis at least highly improbable. M. Duchesne points out that the Gallican Liturgy was a very complicated and precise code of regulations and prayers. It supposes numerous and varied rites arranged after a certain fashion. The *formulæ* are far from the simple forms we find in the remains of the second century—for instance, in the Constitution of the Apostles. He says:

"Son importation et sa propagation en occident ne peuvent être placées au deuxième siècle; nous sommes ici en présence d'un fait qui s'est accompli au plus tôt vers le milieu du quatrième siècle." (P. 85.)

Neither was Lyons a likely place for its diffusion; for in the fourth century it had little or no ecclesiastical influence. When Diocletian introduced his new organization of provinces, Lyons lost its former state, and the glory and power passed to the other cities of Vienne, Arles, and of Trèves. Its ecclesiastical preëminence was not restored until Gregory VII. made Lyons the primatial see.

Where, then, are we to go to find the origin of the Gallican Rite? M. Duchesne boldly leads us direct to Milan, which, on account of its political position, had, at the time we are speaking of (the end of the fourth and the beginning of the fifth century), become of high ecclesiastical importance. It was a centre towards which most of Christian Europe gravitated. "The imperial town was admirably situated to be a model in all matters of worship and liturgy. That which cannot be admitted as regards Lyons can be well allowed to Milan. As soon as men ceased to tend Romeward and began to seek inspiration elsewhere, Milan could not fail to secure the preference above all other churches." (P. 87.)

The learned Frenchman points out that at this very period the churches on this side of the Alps were passing through a period of interior organization and development and were making, striking out new roots in the adjacent nations. The times were propitious for such a growth and needed it, and the influence of Milan was then at its height when the Gallican Liturgy received its development. At this time the

population of the cities was being Catholicized, churches, large and splendid, were springing up, the clergy were being multiplied, the chill breath of persecution had passed, and the Church was lifting her head regally among a faithful people. This was just the moment when it would be necessary to regulate ceremonial and codify the liturgical offices. The work was needed, and the influence of Milan was there to initiate it.

The Anglican writers on the subject have been lead away by the obvious Oriental characteristics of the Gallican Rite to make deductions which we have found unwarranted. But these Oriental traces, which are obvious, help us only to point more clearly to Milan as the birthplace of the Gallican Rite, and even, perhaps, to assign the period of its beginning.

The immediate predecessor of St. Ambrose in that important see was one Auxentius who ruled from 355 to 374, nearly twenty years. He was a native of Cappadocia and was of the Court party of Ecclesiastics who were opposed to St. Athanasius. His Arianizing tendency lead him to take a leading part in the Council of Rimini (359). In spite of the discredit which befell his party he managed, by hook and crook, to retain his see despite all attempts at dislodging him. His was evidently no ordinary mind, and his retention of his see under such adverse circumstances proves him a man of no mean power. It is not to be supposed that the episcopate of an Oriental, and one which lasted long, as episcopates go, would end without leaving some mark on the Liturgy of his church. Now St. Ambrose, a Western, certainly would not have introduced Eastern customs when he came to the see; but it is not at all unlikely that, having secured the safety of the faith, he would not, in difficult times, make too many sweeping changes that were not imperatively demanded. Many peculiarities, as we know, both in matters of discipline and of worship, can be traced to his time. But we have no decided proof that he introduced them or did anything more than accept and perhaps regulate what was already introduced. And

the evidence, such as we have, seems to point to this policy.

This, then, was probably the origin of the Gallican Rite which for a time was to prove so formidable a rival to that of Rome.

The processes of development began at an early date. The churches following the Gallican Rite were a law unto themselves. It was only in Spain where, in the seventh century, political events resulted in a situation favorable to a centralization of ecclesiastical power and to a system which could exercise a supervision over the vagaries time and the ordinary course of things produced elsewhere. The national Councils of Toledo succeeded, and they alone, in preserving in Spain for centuries, the Gallican Rite. In other countries the divergencies became so excessive that provincial councils such as Vannes (465), Agde (506) and Gerunda (517) essayed, but without permanent effect, to establish conformity of usage. Already the Romeward tendency had begun to manifest itself as it had already done at Milan. The barriers which had hitherto made recourse to the See of Peter a matter of difficulty were removed, and the majesty and beauty of the Centre of Catholicity was making itself felt. After the barbarian invasion of the fifth century the Gallic Bishops began again to have recourse to Rome for directions in their affairs, and when consulted on matters of the Liturgy, the Popes would send copies of their own books and urge their adoption. This made the influence of the Roman Rite felt more and more; and by degrees caused it to be adopted with the already existing rites. Little by little the living force of the Roman Liturgy prevailed till it ended by absorbing that which had not the inherent vitality of its rival. How the Popes acted may be seen in a case M. Duchesne gives, that of Profuturus, Bishop of Braga. In 538 he wrote to Pope Vigilius and we have the answer he obtained.[1] The Pope sent him, with other documents, the ordinary of the Mass

1 Labbé, ix., 29-34.

as a model, but told him that it was customary to add other parts according to the solemnity of the day; and, as a specimen, sent also the Mass for Easter, thus leaving the Bishop to draw up for himself on the Roman plan the variable portions. The pattern was accepted and the bishops in the Council of Braga, 561, imposed the liturgical texts, sent by Rome, as obligatory. But the kingdom in which Braga was situated, was soon after (588) annexed by the Visigoths and came under the primacy of Toledo, then working for liturgical unity, and thus, in this particular case the Romeward tendency was checked.

Later on (597), St. Augustine introduced the Roman Rite into England. But the Celtic missionaries of Lindisfarne when they hastened to join in the work of evangelization brought with them the Gallican Rite, which reigned in Ireland and was still kept up in the mountain fastnesses of Wales. How this divergence of Rites brought on trouble and discord, Venerable Bede tells us; also how St. Wilfrid was the prime mover in asserting the superiority of the Roman customs. But when St. Augustine first came, the instructions given by St. Gregory in answer to questions put by the new Archbishop show the wideness and strength of the Papal policy. *Pace* l'Abbe Duchesne, who holds that the letter of St. Gregory, given by Bede in his Ecclesiastical History, is not genuine, but is the work of Theodore, Archbishop of Canterbury (668), or, at least, of one of his following, the tone of the Pope's instruction is, it seems to us, both consonant with what Pope Vigilius had done in the case of Profuturus, and with Gregory's own training as a Benedictine. He undoubtedly sent St. Augustine the Roman books, but seems, while giving the *Canon* as invariable, to have suggested that for the other parts of the Liturgy he might look round, and take and use whatever he found good and useful in the churches of the Gauls or elsewhere. The *Romanae Ecclesiae consuetudinem* of the Instruction may, we think, be taken perfectly well to refer to those parts of the Liturgy that were professedly variable and not to the invariable part or the *Canon Missae.* The rest of the learned

Abbé's argument is based on the point that St. Boniface declares in 745 that the *scrinarii* said they could not find the document in the Roman Archives.[1] Again, the advice of St. Gregory seems—remembering what a liturgical reformer he was—but a reflex of that humble teaching of the great patriarch St. Benedict, when arranging the office for his monks: "*Above all we recommend that if this arrangement of the Psalms be displeasing to anyone he should, if he think fit, order it otherwise, taking care in any case that the whole Psalter of a hundred and fifty Psalms be recited every week and always begun afresh at the night office on Sundays.*" (Rule, Cap. xviii.)

St. Boniface was the great mover in the matter on the Continent and brought about the suppression of the Gallican Rite in the Frankish kingdom where already that of Rome was exerting a great influence. This he did under directions from the Pope whose legate he was and with whom he always acted in accord. But it was Pepin who exerted his authority and suppressed by the secular power the Gallican Rite. "The Church of the Franks under the last of the Merovingians had fallen into a sad state of corruption, disorganization and ignorance. It had nowhere a metropolis where usages better regulated and kept could serve as a model and become a centre for reference (*as at Toledo*). . . . The Frankish Church had only frontiers, but no capital. Its episcopate, excepting King or Pope took the direction, was without a head. Each church had its own book of canons, its liturgical usage. Nowhere was there any rule, but complete anarchy. The disorder would have been beyond remedy had not the Carlovingian sovereigns appealed to the tradition and authority of the Roman Church." (Duchesne, pp. 97, 98.)

But still Rome did not press the matter and her action was not spontaneous nor very energetic. Copies of their books were indeed sent, as to Profuturus. But there the matter rested as far as they were concerned—what had failed

1 Migne, P. L., tome lxxxix., page 739.

in that case succeeded among the Franks. Those deputed to carry out the reform added to the Roman Book such things as appeared good and profitable in the Gallican Rite and drew up Masses to fill voids in the books sent. Foremost among the workers was the great Englishman Alcuin. The result was a compromise between the two—the Gallican flower grafted on the Roman stock. And, strange to say, the new Rite ousted both the older ones; and since the eleventh century, at least, the Roman Liturgy is nothing else but the recomposed Liturgy of the Franks. So entirely did it take the place of the pure Roman rite which existed apart till the ninth century that not one single copy is known to exist.

The principle which runs through the course of the development seems to be that while the invariable parts of the Mass had everywhere to be the same, that is to say, the Canon, the sacramental and sacrificial part, the remainder of the Liturgy could, without detriment, and provided it was as St. Gregory has it, *Pia, religiosa et recta*, be gathered together from other sources than Rome—for *non pro locis res, sed pro rebus loca nobis amanda sunt.*

ETHELRED L. TAUNTON.

THE SISTERS OF THE DIVINE COMPASSION.

WITH a vocation similar to that of the Sisters of the Good Shepherd—but with a wider scope and some different methods—the Sisters of the Divine Compassion devote themselves to the rescue of children who are exposed to contamination and to the reformation of young girls who have lost their innocence.

The Founder.—Like many other religious societies, the Institute of the Divine Compassion sprang from a band of pious women in the world who for the love of God and their own sanctification set out to practise systematically a work of mercy. But their guide then and their spiritual father and law-giver later on, when some among them gave themselves up wholly to the charity and sought therein the graces of the religious state, was the late Right Rev. Mgr. Thomas S. Preston.

This eminent prelate was a chosen soul. Even as a Protestant youth in the heart of New England he had felt drawn towards the truth, and at the age of seventeen, while still a student at Washington College in Hartford, Conn., he had resolved to lead a life of celibacy in order to devote himself entirely to the service of God. He was graduated at nineteen with high honors and on that occasion he delivered the salutatory in Greek. He then went to New York and entered the General Theological Seminary of the Episcopalians. There he was the leader of the High Church party. He himself was daily approaching nearer and nearer to the Catholic Church. Hardly could he be restrained from joining it. For this reason, when the time came for him to be made a minister, the Protestant Bishop of New York refused to ordain him. However, Bishop Delaney of Western New York consented to do so. For three years he exercised the ministry, but all the while his mind was more and more confirmed in the conviction that the Church founded by Christ was elsewhere. Of his conversion he said himself: "I was very young. Many whom I reverenced pointed in another direc-

tion. They could not change my convictions. If I gained a step one day, I did not waver and change my ground on the next day. But they had the power to make me wait and watch at the door when the goal of my hope was in sight. They bade me beware of the impetuosity of youth and charged me to weigh well the arguments of those who had studied long the points of controversy . . . These arguments reduce themselves to two—the actual apostacy from faith of the Catholic Church and the branch theory of Christianity. I may say that I examined these arguments well. I remained in the Protestant Episcopal Church. I passed through the course of its principal seminary. I entered the ministry and for three years waited in patience and prayer. I read many Catholic books but I read many more Protestant works. I tried to open my intellect and heart to God's light; but much as I wished to do so, I never entered a Catholic church nor sought the counsel of a Catholic priest until the happy day when, upon my knees, I begged admission to what I knew to be the one fold of Christ. All human influences around me would have kept me where were all my worldly ties, but I felt that the voice of my conscience was more to me than any earthly attraction. If there was one Church founded by my Lord, I must seek and find it . . . So I sought its haven of rest and placed my feet upon the rock of Peter. There were some worldly sacrifices, but although they sobered my face a little they did not drive the sunshine from my heart. At last I was in my Father's House; and never from that moment have I had one doubt of the truth of the Catholic religion." He was received into the Church on November 18, 1849. In the following year he was ordained a priest. Behold him led by the Holy Ghost from Connecticut to New York, from Protestantism to Catholicity, from without the sanctuary to the very altar.

Mgr. Preston's sacerdotal career, studded as it was with distinguished services to religion, can be swiftly outlined. In the year 1850 he was stationed as a curate at old St. Patrick's in Mott street; next he was sent to Yonkers; in 1853 he was recalled to town by Archbishop Hughes and made his

secretary; shortly afterwards he became Chancellor of the Archdiocese; in 1861 he was appointed Rector of St. Ann's parish; he was made a Vicar-General in 1873 by Archbishop McCloskey; in 1881 he was created by the Pope a Domestic Prelate and seven years later a Prothonotary Apostolic; he was continued in office as Vicar-General by Archbishop Corrigan and acted as administrator of the Diocese during the latter's absence in Europe. He was conspicuous as pastor, preacher, confessor, counsellor, and author. Full of years and of merits, he died on November 4, 1891.

The Foundation.—Pitying the condition of the young girls of New York's swarming tenements, especially those of negligent or vicious parents, growing up without religious instruction or industrial training, two or three ladies resolved to open a Saturday sewing-school for the benefit of the vagrant children of a squalid neighborhood. They began the work on September 8, 1869, in the hall over St. Bernard's Church. But as soon as they perceived the utter spiritual destitution of most of their first score of pupils—children of ten already craving stimulants and lassies of fourteen already led astray—they determined to hold class twice a week. On the following Tuesday, the first score had brought twenty more, and in less than four months the number of regular attendants was two hundred and fifty. The little group of teachers, too, had by Christmas become fifteen. The school opened at 10 a. m., with a few simple prayers, after which clothes, previously cut, were distributed among the pupils to be made into garments by them under the direction of the ladies in charge. While all hands worked, prayers, catechism and hymns were taught. At noon a warm dinner was served in an upper room. The girls were attracted by the affability of the teachers, by the skill in sewing and dressmaking that they acquired, by the gift of the garments that they themselves had made, and by the substantial meal. Their hearts opened under all this kindness. One by one, in confidence, they told their stories of want, of neglect, of abuse, of ignorance, of demoralization. Older girls, sisters or neighbors of the pupils, hearing of the

free training that they were receiving, would accost the teachers furtively and implore them to save them from what lay before them—a life of shame—to take them away from their vicious surroundings, to teach them how to do something useful, and to get them employment. But they flinched from having their degradation made public through a commitment to a reformatory—they shrank from the open disgrace and were loth to be confined as a punishment. From their reluctance to be sent to any institution already established, grew the project of a refuge for them to which they would go willingly and in which, in privacy, they could be brought back to virtue and be trained to earn their own support.

A written scheme of the plan was prepared, ecclesiastical approbation was secured, and under the spiritual direction of Father Preston an Association for Befriending Children was organized. That society had in it the germ of the mission and of the vocation of the Sisterhood of the Divine Compassion. It still lives, expanded in title to the Association for Befriending Children and Young Girls, contributing prayers, sympathy and money to the development of the work that it inaugurated and that it carried on by itself for sixteen years.

On March 25, 1870, the association, which had rented and furnished the dwelling at 316 W. 14th street, opened the doors of its institution. It had accommodations for forty-five girls. Every bed was taken the very first night and a score of other unfortunates who had hoped to remain, were sorrowfully turned away.

A systematic course of education—religious, mental and industrial—was now commenced. The uncultured, wild, slatternly and wayward girls gradually grew docile, neat, eager for instruction, zealous in practising their religion, and devoted to the home that was saving them from a wretched career. They had turned their faces upward and the light of Heaven began to be reflected in their eyes.

The association moved its quarters in the spring of the next year to 247 East Thirteenth street, into St. Ann's

parish, and there it had room for fifty-six girls, which was soon enlarged to one hundred. Soon after the work of reformation began to crowd out the work of rescue, so pressing were the entreaties of a legion of lassies in their teens for an opportunity of redemption from vice.

So fruitful in conversions of life and in cases of perseverance was the institution almost from the start, that, to meet a want as well as to hold up an ideal, the Children of the Precious Blood were organized by Father Preston in 1873. They are ex-subjects of reformation who desire to remain in the home and to consecrate the rest of their lives to reparation.

The charity had in its first four years presented so many reasons to be made permanent that a building of its own was bought for it in January, 1874, at 136 Second avenue. The asylum was then named the House of the Holy Family. It is still in operation there, but that dwelling is now given over entirely to the works of reformation and perseverance.

On the axiom that an ounce of prevention is worth a pound of cure, a plan of out-door relief was adopted in 1870 so as to afford temporary aid to destitute young women who for lack of employment were likely to yield to temptation.

Another branch of the charity began to be regularly cultivated in 1879. Subjects for the refuge are to be found in hospitals, prisons, etc. Members of the association visit these institutions, seek out the young women in whom there are need of compassion and desire for repentance, encourage them, advise them, bring them to the home or otherwise take care of them after they go out until they are safely sheltered.

All this while the institution was greatly hampered for want of sufficient means for its daily needs. However, by the passage of a bill through the State Legislature in 1880, providing a small per capita allowance for its inmates, it was enabled to rent an adjoining building and to resume the work of rescuing little girls from vicious surroundings before they had been demoralized.

A Sunday-school for boys, a mission for boys in the Tombs (the city prison), an employment society to provide work for

respectable women in their homes, and an industrial school for Italian girls were among the other good works of the association.

At last, after more than sixteen years of waiting, the sisterhood was formed. From the beginning the work, although nominally under secular administration, was conducted in the religious spirit, and as early as 1873 those immediately in charge of it received from the founder the first form of a religious rule; and in 1886 the Institute was regularly established. In making the announcement to the benefactors of the asylum, Father Preston said:

"In the beginning we saw the necessity of a religious community which should be trained for our work, which should carry it on for the love of God alone, and which should perpetuate it when the devoted ladies who have given their time, strength and means to it, should be called to their reward. We might have asked some one of the many existing religious communities to take charge of our institution, which, from a humble beginning, had grown to be so useful, but this would practically have taken the labor of love from our own hands—we had become attached to our work and could not willingly relinquish it to others. Then, as experience had developed our powers of doing good, it had also formed our own way and spirit in the management of the class to which we were devoted. There were souls who desired to give their lives to the service of our Master in seeking and saving the erring and lost, but they needed and demanded the comfort and security of a religious life. Thus, step by step, we were led to the foundation of a religious community which is trained in the rules of religion and imbued with the spirit which we have received, which we had found so efficacious.

"Thus our labors will not end with life. The community will still live to carry on our work for souls and perpetuate the charity which we have so much loved. This has been for years the subject of our thoughts and prayers. We feared to act hastily, and waited for what seemed to us the divine guidance. The Rule and Constitutions have been the fruit

of long study and many earnest supplications to the Holy Ghost. At last the time came. The advice and approbation of the devoted Archbishop of New York encouraged and blessed our purpose. He sympathized with our work and saw in the establishment of the proposed religious community not only the completion of our desires, but also the source of new zeal for the salvation of souls and greater usefulness in our labors.

"Thus the Rule of the Sisters of the Divine Compassion received the blessing and approbation of the Most Rev. Archbishop Corrigan on the 28th day of May, 1886. By this Rule the sisters are trained in the religious life as the masters of spirituality have taught us, with an especial view to the work of the house of the Holy Family. We seek to lead them to the perfection of entire consecration to our Lord, that they may follow Him and Him alone, in seeking and saving the erring and miserable. The Divine Compassion is our inspiration. The sisters are taught to be the instruments of His mercy, to breathe the spirit of His gentleness, and to draw their religious life from the tenderness of His Heart. If they can imitate Him, if they can speak His words and convey His pity to those who sadly need it, they will be following His dear footsteps who left the ninety and nine that never sinned to seek the wanderer, who sought the desert to bring back to His Father's house the sheep that was lost.

"These words are a brief explanation of the foundation of our religious community."

The Rule was embraced by the first sisters on July 2, 1886. That was the feast of the Visitation, dear to the founder because of his unbounded love for our Blessed Mother; it was also that year the Feast of the Sacred Heart, for which he had an extraordinary devotion; and, besides, it was a First Friday of the month and therefore auspicious to him because of his zeal for the Precious Blood.

The sisterhood and the association have coöperated harmoniously from the establishment of the former to the present day, each in its own sphere doing its appointed task; and

the work has deepened and broadened as their combined forces have made a way for it.

A benefaction received from the founder enabled the community in 1890 to purchase a property in White Plains, Westchester County, N. Y., to which the work of preservation has been transferred from the city and which now on its twenty-seven acres contains the mother-house and novitiate, a chapel, a refuge for very little boys—brothers of girls in the adjacent House of Nazareth who are received out of compassion, in order that children of the same family may not be separated—a laundry, a bakery, a power-house, and other buildings.

Methods —Some of the methods of the Sisters of the Divine Compassion are peculiar to them. For instance:

1. The subjects for reformation must come *willingly*. That was the corner-stone of the system from the start—a voluntary coming. On that spontaneity all the subsequent treatment was based. Later, commitments were accepted for the younger children; but the rule still is that, as far as possible, the older girls should consent to their admission to the home.

2. Strict secrecy about the past. A girl's history is known only to the sister whose duty it is to receive and enroll her; and it is unnecessary to say that that sister does not inquire into it except for the merest surface details. The girl herself is forbidden to disclose it to her companions. She is to so live in the present that, with her past to others unknown and by her repaired, she may have a future of respectability.

3. The girl, however depraved at her entrance, is met with compassion. The sisters themselves say of this: "Tender sympathy united to firm discipline is the basis of everything that is done. The very first step when a girl enters is an upward one in self-respect at least—she has not been committed, she has come with a greater or less degree of willingness. This fact is kept before her from beginning to end. A principle instilled into her from the outset is that the past with all its mistakes and miseries *can* be retrieved, that by

the Divine Compassion there is a new life before her if she will only enter upon it; and this is kept before her as a fact in her daily life. Another point insisted upon is that our girls do not come to us for punishment—it is a privilege and mercy in every case." And so with gentleness, patience and encouragement, the sisters coax rather than coerce their wayward charges back to the path of rectitude.

4. A definite work of reformation is undertaken with every girl received according to her individual needs. Her character is studied, her habits are noted, her religious deficiencies are investigated, etc., so that the weak spots in her personality may be strengthened and the vacant places be filled in.

5. The girls are not institutionized—neither forced into one mould nor kept so long that they become unfit to make their way in the world. On the contrary, individuality is fostered and a home life is cultivated. There is no uniform, special talents are developed, the girls are put at all the industries taught so that they may have many strings to their bow and find the occupation for which they are most fit, and when they can be safely sent away, they are restored to their friends or placed in a remunerative situation.

6. The house is a real home, to which the girls who are faithful to its requirements, may return, with certainty of welcome, when they are out of employment, or sick, or exposed to danger of a relapse.

These methods of compassion have been termed Utopian, but they have been practised for more than a quarter of a century and have been proved to be effective.

So far the total number of girls received into the reformatory or ministered to in other ways, has been 25,000; the total number of children sheltered in the house of preservation during the past five years, was 800; and the total number of little boys cared for from 1895 to near the end of 1897, was 300.

The Spirit of the Institute.—"This sisterhood has been founded upon the mistakes of others," was the comment of a clergyman after examining its constitutions.

Father Preston ardently admired the organization of the Jesuits and there are traces of their Rule in his Rule—in the half year of a second novitiate, in the absence of set mortifications, in the frequent changes of sisters, in a central government, in the non-exaction of a dowry, in the reception of sisters coadjutors, etc.

The following extracts from the conferences and instructions given by the founder, illustrate his own high spirituality and best express the spirit that he sought to breathe into the institute:

" . . . The sisters will ever remember that they are for the work and not the work for them. They come to the institute to do a specified work. That work is the greater glory of God and the salvation of souls. . . .

" . . . The sanctification of their own souls, is a means to an end. They do not come for a life of ease or self-indulgence. They come as our Lord came—to offer themselves a sacrifice. . . .

" . . . There can be no selfishness in a religious of the Divine Compassion. The moment that self comes, our Lord goes away. What are we here for? For the gratification of religious sensibility? No, not as an end. To receive the Sacraments? No, not as an end. To rejoice in our hours of prayer? To feel sensible devotion? To do good to others for the gratification of self-love? No, not as an end. To overcome yourself and sink your individuality? Yes, certainly, all these, but not as an end.

" . . . It is the lesson of your lives to put self out of the way and to realize that from morning to night we are following our Lord. . . .

". . . We can have no preference for the work we do. We are consecrated to the poor and lost, going into the desert with our Lord and bringing back the lost sheep of the house of Israel. . . .

" To have a heart like our Lord's heart, to see the Divine Image shattered in the sinner and to rejoice that we can restore that Image—this is what we are called to do. This is our work.

"But how shall we do this? We must be like our Lord. If we come to the work in the strength of self-love, there are two who will come—our Lord comes, but we come too. But self must not come at all. We must go to our work in our Lord and by our Lord. Through Him and in Him and with Him we do our work. Likeness to our Lord is the fruit of those who have died to self and are living supernatural lives.

"We must live in entire obedience. We may desire to do this or that, but we are not the masters of our own hearts nor can we make any disposition of ourselves whatever. . .

"We must follow our Blessed Lord and do His work in the spirit of *His* gentleness. This is not the gentleness of a naturally tender heart. There is an immense difference between this gentleness and the Divine Compassion. Our Lord's gentleness is supernatural. It has no bounds; it kills anything like harshness either in the exterior or the interior. . .

"The religious of the Divine Compassion follow our Lord in the most tender attribute of His Heart and therefore they should have a special spirit of gentleness. They should be gentle in manner, gentle in words, gentle in heart, gentle in thought. Nature must be completely under control. Gentleness means so much. It contains the possibility of every virtue. We have to bring souls back to God, but we will never save one but by gentleness. Asperity frightens souls away. Our Lord was all gentleness to the fallen. To hypocrites He was severe, but to sinners, repentant sinners, never! 'This man eateth with publicans and sinners,' was said of Him. This is the model for the Sisters of the Divine Compassion. For those who have sinned we feel the greatest possible pity. For sin we feel abhorrence, but we must look upon the person who has sinned as we look upon one who has suffered from an accident. If you follow our Blessed Lord and Master in this way, you will accomplish a great deal for God's honor and glory. O how blessed it is to be the instrument in His hands of bringing souls back to Him! How blessed it is to bring souls to love Him! . . .

"And, above all, the Sisters of the Divine Compassion must be patient. Think what the patience of God is! Think how He could have His own way in everything if He would! And then think how patient He is! Think how He allows men whom He holds in life to defy Him. Think how He bears with the evil and waits, because He is Eternal, because He has no past nor future, because He is the living present. . . .

"The spirit of the Sacred Heart will be the inspiration of the Sisters of the Divine Compassion. They will be patient with themselves, they will be patient with others. The Good Shepherd going into the desert and leaving the ninety and nine, is your Model, and without patience you will not accomplish the work Almighty God proposes to you. What could our Lord do with sinners but by patience with them? What could He do with *us* but by patience? And therefore those we seek to save we must be patient with. . .

"And we must pray for the spirit of the Divine Compassion. We must often repeat to ourselves that we are the children of our Lord's tenderness. We must aim to form in ourselves the spirit of mercy and love. . .

"We have our duties day by day and we have our religious exercises. All are for God. It matters not what we do, whether we perform a duty or make a sacrifice. Either is for God as much as Holy Communion. Every moment of sacrifice, every moment of pain, every moment of sorrow, but above all when in any way you triumph over yourself—these are the moments in which God's grace specially lives in you. . .

"As self-love dies in us, God lives in us. Let us see Him wherever we go. Let us take His hand. Let us see His face and let us remember that we are the children of His compassionate, loving and tender Heart, drinking into our soul day by day of that tenderness; growing and forming and becoming more and more like Him day by day. If we have but patience and perseverance and courage, we can accomplish all things through Christ who has loved us and given Himself for us. . .

"'Be ye perfect as your Heavenly Father is perfect.' We are bound under pain of sin *to aim at* perfection. We are bound to serve Almighty God perfectly and to the utmost of our power. We are bound to free ourselves from every willing fault. We are bound to discharge our duties in the most perfect manner. This is the end for which every grace of God has been given you and St. Thomas says that a soul that does not seek perfection will surely fall far short of what God requires for salvation.

"A religious is absolutely bound *to make progress* in the way of perfection. How is this point of perfection to be attained? By a strict observance of the rule, which marks out from morning to night what you are to do. There is neither choice nor responsibility, and your perfection is to be obedient in that way. . . . .

"We are bound to be saints, not in exterior ways, but in complete submission to the Divine Will, in love to our Lord —saints for His pleasure. And O when the spouse arrays herself for the Bridegroom in linen clean and white, surely she tries to eliminate from her heart everything that is displeasing to Him, every spirit that is not His!

"The marks by which a Sister of the Divine Passion is known are these: She is gentle and affable in her exterior, she is patient, kind, sympathetic, meek, humble, poor, obedient—this, first, last and always; she is zealous, generous and indefatigable; on fire with the love of God and of souls."

Concerning the work, the founder, in marking out its boundaries and directing how it should be done, said:

"Wayward girls on the downward path but not yet notorious, or those exposed to dangerous influences, and the children of dissolute parents, are the subjects of our institutions. . . . .

"In our houses of reformation there must be some degree of willingness on the part of the subjects to enter. Voluntary reformation is the only foundation on which we can build. The more willingly she comes the more we can do.

"The reformatories of the Divine Compassion must never be transformed into penal institutions. If applicants have committed offenses which have made them amenable to the law and if magistrates as an act of compassion have sent them to us, it must always be understood that it is compassion and not punishment. The idea of punishment must be kept out of sight. It is mercy in every sense. For this reason we do not receive women who have passed any considerable portion of their lives in sin. We limit the age to twenty-one. . . . .

"We may receive committed children or girls in either house, but we are strenuously forbidden to make commitment a condition of admission, if the subject is a case for us.

"We may not refuse to receive any one who is a subject for us and for whom there is room, if we have any means of support at all.

"We may not demand compensation in cases of compassion. Though the house be never so poor—God will provide. Let the sisters ever remember that it is a work of charity in which they are engaged and not a business transaction.

"This does not forbid us to prudently investigate cases before receiving them. We may combine prudence with faith, but let faith predominate. . . . .

"The Sisters of the Divine Compassion may engage in any work for the benefit of the class to which they are called. Any institutions for their welfare besides those mentioned [the House of the Holy Family and the House of Nazareth], such as homes of temporary rest, infirmaries, industrial or Sunday schools, houses of industry or lodging houses, are within our sphere.

"We may visit hospitals, prisons, almshouses and the homes of the poor, but the character of the beneficiaries must always remain the same, in accordance with our vow, by which we bind ourselves to the service of the poor and wretched after the example of our most compassionate Lord and Saviour.

"We may visit the sick and afflicted of any class, if invited to do so."

Devotions, etc.—The special devotions of the Institute of the Divine Compassion are the Passion of Christ, the Sorrows of the Blessed Virgin, the Holy Face, the Sacred Heart, and the Adorable Sacrament of the Altar.

The special patrons are the Blessed Mother of God, St. Joseph, St. Ann, St. Joachim, St. Jane Frances de Chantal, St. Francis de Sales, St. Veronica, St. Mary Magdalene, the Holy Angels and the Holy Souls.

This Institute does not call for extraordinary exterior mortifications. It has but three fast days in addition to what the Church enjoins. It has an exhausting work to do and its members need all their strength for their duties. But they practise, of course, the ordinary exterior austerities which are necessary for all members of religious communities and they follow the Rule with absolute fidelity. They are continually admonished that to render a perfect obedience is the most important mortification for a religious of the Divine Compassion. Finally, said the founder on this topic:

"It is the interior that sanctifies the exterior and the interior mortification that we ought to practise is as high as any soul can reach. Perhaps God will call us to crucifixion. It always comes sooner or later in the spiritual life. . . .

"In the training of souls for God, in trials with unruly wills, in ingratitudes, in combats without and fears within, in resistance to temptation, in enduring the consciousness of what we are (which would be crushing if our Lord did not help us to bear it), in courageously carrying the cross whatever it may be—in all these there is constant mortification, and by these we chastise the body and the will, and bring them into subjection."

No dowry is exacted from postulants desiring to join the sisterhood. If they can bring some temporal means to the institute, they are expected to do for it what justice and charity suggest; but the founder frequently said that no one who had a real vocation to its spirit and work, should be rejected for want of money. The requisites are: a vocation, education, a certain degree of health, respecta-

ble parentage, and a recommendation from a priest who has been the confessor of the applicant for at least two years.

The institute has three branches. In the first are the Choir Sisters. They are those whom the society finds apt for all its works and from among whom its officers are to be chosen. In the second rank are the Little Sisters who work side by side with the Choir Sisters as the coadjutor priests coöperate with the professed Fathers in the Society of Jesus. In the third division are the Out Sisters, who transact business outside for the community.

This sisterhood tries and trains its subjects thoroughly. It keeps them in the novitiate four and a half years before allowing them to enter the active life—six months as postulants, two years as novices of the white veil, and two years as novices of the black veil. Even after making their profession they are kept on probation for five years before they are permitted to make perpetual vows. To the perpetual vows they then add a fourth vow of perseverance in the work of the institute; but before making these vows they must return to the novitiate for six months.

The principal officers are an Ecclesiastical Superior General, a Mother Superior General, an Assistant, a Novice Mistress, and a Bursar—all general officers, that is officers for the general affairs of the institute. Besides these there are minor and local offices.

It was Monsignor Preston's desire that the Institute of the Divine Compassion should be attached to the Archdiocese of New York with its Archbishop as the Superior General, to whom all foundations made in time to come should be subject. Archbishop Corrigan accepted this office and taking up the work of his devoted friend where the latter had left it, has guided it with fatherly care, with wisdom, and with minute attention to all its interests.

The Mother Superior General holds office for seven years and may be reëlected indefinitely. She is chosen by the perpetually-professed sisters. She alone bears the title of Mother.

The other officers are appointed by the Mother Superior with the advice and approval of the Ecclesiastical Superior.

The entire government of the sisterhood is committed to the Mother Superior, subject to the approval of the Ecclesiastical Superior; but she has also to advise her a Council composed of six sisters—the Assistant, the Novice Mistress, the Bursar and three associates selected by them—who meet once a month.

The Dress.—The habit is of black woolen stuff, with a narrow line of crimson, symbolizing the Precious Blood, around the edge of the square gimp and of the broad sleeves. Its sombreness is relieved by a narrow band of white around the throat. A black veil covers the head and falls to the ground at the back. The coif and bandeau are of white. At the waist there is a broad cincture of black cloth, from which depends a fifteen-decade rosary, to which is attached a medal bearing on one side an image of our Lord with bound hands—emblem of the dominant characteristic of obedience which animates the sisterhood—and the motto: *Compassio Divina Amantissimi Jesu;* on the reverse is a figure of Our Lady of Sorrows with the sword piercing her heart, and the legend: *Mater Dolorosa, Dulcedo Spes Nostra.* Fastened in the belt in front is a crucifix of silver on red wood, on the back of which is this inscription: *Divina Compassio D. N. J. C. sit in cordibus nostris.* A gold ring, on which is engraved "Only Jesus now, Jesus always, Jesus everywhere," is worn on the third finger of the left hand. This is the costume of those professed with final vows. Previous to this profession the habit is the same, with the exception that the veil is short, the crucifix is on ebony, and the ring is silver. The white veil marks the novice.

The habit of the Little Sisters is quite different from that of the Choir Sisters. As the latter are consecrated to the Compassionate Heart of our Lord, so the Little Sisters are dedicated to the Compassionate Heart of Mary. Their habit is black, with blue in place of the red that appears in the

costume of the Choir Sisters. The veil, whether white or black, is short.

On days of ceremony in religious exercises the Choir Sisters wear a long black cloak, with a broad band of crimson, entirely enveloping them. The Little Sisters wear a similar cloak with a band of blue.

The habit of the Out Sisters is black, with a narrow line of purple on sleeves and gimp, but they wear at all times, except on special religious festivals, a cape falling below the waist. The significance of this costume is that while the Out Sisters enjoy all the religious privileges of the other members of the institute, their state of life is hidden from the notice of the world, so that they may more freely fulfil their special vocation. The veil, whether as novice or professed, is always a short black one. It is the intention that an Out Sister should not attract notice on the street, but should appear like a lady of moderate means who likes to dress quietly, and with a certain disregard of prevailing fashion; therefore, the costume may be changed as time passes and it becomes obsolete.

The sisters numbered thirty-five on December 1, 1897, and since then quite a number of postulants have been admitted.

From a little beginning, uncertain, and hardly with thought of permanence, the work has developed, stage after stage, into a strong, wide-reaching and effective charity, made enduring, under God's blessing, by the sisterhood that arose from amidst it to carry it on to the end.

The remains of Mgr. Preston were translated on the 4th of November, 1897, from St. Patrick's Church, in Mott street, to the crypt of the chapel of the Divine Compassion at White Plains. There, near the children whose innocence he strove to preserve, and close to the mother-house and novitiate of the sisterhood that he founded, they await the Resurrection. He still lives in his good works, but most of all in this Institute of Compassion, that is, of his character and his career, a true monument.

CLERICAL STUDIES.

XXXV.

THE DIFFERENT KINDS OF BIBLE STUDY. (3.)

A COURSE of Biblical studies such as we have outlined in our last paper will suffice, if diligently pursued, to supply the newly ordained priest with a knowledge of what is most essential. It will have laid in him at the same time the foundation for subsequent studies and, as a rule, awakened a desire to pursue them. The little he has learnt will serve principally to show him how much he has still to learn, and as he ascends the mountain, the scene will widen before his eyes, and the country to be explored will look at every step more attractive and more beautiful. The study of the Bible once fairly started never becomes wearisome; like History, like Nature, like the Human Soul, its interest is inexhaustible and its problems endless.

This fuller mastery of Biblical knowledge will naturally be pursued on the lines laid down in the seminary course. The young clerics' Biblical apparatus will gradually be enlarged and improved. The historical background of the Bible, as revealed through recent exploration and discovery, will be made more distinct and accurate. The land in which the Saviour lived and taught; the people with whom He mingled; their customs, their habits and their peculiarities preserved to the present day will become more familiar to him, and light up every page of the Gospel. Parts of the Bible barely touched before will be taken up in turn and closely investigated. The Prophets, the Sapiential Books, the Gospel still more and St. Paul, will call for a deeper and more thorough study. New aspects, new problems will arise before him, each having its special attractions. He will have to choose among them, the choice being mainly determined by his personal tastes and circumstances.

Now, there are a few leading directions, some or all of which it is both likely and desirable he should follow, and

which consequently call for some special remarks. To state them briefly, it may be said that, for a priest engaged in the ministry, the study of the Bible may be literary, or devotional, or doctrinal, or apologetic. We propose to deal in the present paper with the first three only.

I.

By the literary study of the Bible we must not be understood to mean a critical survey, such as is occasionally made of different parts of the Bible, with a view of classifying and judging them by literary standards; neither do we refer to what is called the "literary methods" of solving difficult problems, such as the age or author of certain books. We simply mean: studying the Bible as it is studied by literary men, for the purpose of enjoying its beauties and imbibing its marvelous power of expression.

It is a remarkable fact that ever since literature has emancipated itself from the thraldom of conventional rules and purely classical models, the Bible has been considered, on all sides, as the richest known source of literary inspiration. As a consequence, irrespective of its religious contents, it has been assiduously read and studied by the greatest orators and writers of the last three centuries. And if we ask them what has led them thus to a book seemingly so foreign to their purpose, they will tell us that they find in it more original literary beauty than anywhere else; that the Bible narratives, for instance, are more exquisitely simple and true to nature, the poetry of the Psalms more airy and graceful in touch; that Job is more solemn and sublime; the Prophets more vehement and irresistible in their denunciations, more tender in their appeals; the Gospels, finally, and the Epistles more startling and, at the same time, more touching, more persuasive in their varying tones, than any other literary productions.

But if, even for what we may call secular purposes, the study of the Bible is thus helpful, how much more so when, as is commonly the case with a priest, the object is to con-

vey religious truth in the most forcible manner? Viewed in this light a familiar acquaintance with the Bible is simply invaluable. The sacred orator who would give Christian devotional thought and feeling their most vivid and touching expression must go back for it to the Sacred Text. There will he find echoed all the voices of the soul, its joys, its sorrows, its hopes, its fears, all there is in it of faith, of trust, of penitence, of love. For directness, for fullness and variety of meaning, what can compare with the recorded sayings of our Lord in the Gospel? For tenderness of accent, for power of exhortation, for appeals that go to the very depths of the soul, who, after the Divine Master, can compare with St. Paul? If the preacher would illustrate by example, where can he find anything more apposite and with such a happy combination of dignity and simplicity as the narratives of Sacred Writ, around which, besides, time has gathered associations so sweet and so holy that one can scarce touch them without awakening responsive echoes in others of what in them is deepest, and purest, and best.

The young priest is alive to all this. He feels that he cannot neglect the Bible without depriving himself, as a speaker, of his greatest help. To become every day more familiar with the Sacred Text is his constant aim. Like St. Augustine, he realizes that his growth in this direction is the measure of his proficiency as a messenger of divine truth. *Sapienter autem dicet magis vel minus, quanto in Scripturis Sanctis magis minusve profecit.* (De Doctr. Christ.) He remembers too how the Bible has been at all times the principal inspiration of great preachers; how St. Chrysostom explained whole books of it to his people; how St. Augustine grudged the time he was compelled to give to other studies; how St. Bernard had made himself so familiar with it that he seems almost to have read no other book and to know no other language. Nor has it been otherwise with modern sacred orators. Bossuet, the greatest of all, knew almost all the Bible by heart. A copy of it accompanied him wherever he went. It filled his vacant hours and he seldom needed any help outside it to produce his immortal orations.

It is not merely richness and beauty of expression that the speaker borrows from familiarity with the Bible; it is something greater and more effective still—power—what gives impact to the spoken word. Thought is a weapon and style gives it its temper and edge; but only the vigorous thrust can make it formidable to the enemy. This power may be added to words in many ways. It may come from the conviction or earnestness of the speaker, or, perhaps, from the weight of his personal character. But there is something which goes beyond personal character and personal conviction. It is the ratification that comes from above, and, in the speaker, that sense of a higher mission which permits him, like the prophets of old, to echo the words of God Himself: *haec dicit Dominus.* And this is just what the language of the Scriptures gives to the speaker—weight—authority. Of himself he may have little of either; if still young he has next to none. But if he delivers the thought of God, in the name of God, and in the words of God, then his personality is lost in the sacredness of his message, and he has to be listened to. As St. Augustine graphically puts it: *Non valet: haec ego dico—haec tu dicis—haec ille dicit; sed, haec dicit Dominus.* (Ep. ad Vincent.)

A familiar knowledge of the Sacred Text can alone secure these advantages, and that can be reached only by constant reading—attentive, thoughtful reading—with pen or pencil in hand, to mark, or to copy, or to annotate whatever strikes the mind as of special value. In an age like ours in which so many new and interesting books contend for a share of men's attention, there are very few that secure a second reading. Yet it is characteristic of the most cultured minds that they love to go back to some favorite books and to read them over and over again, ever finding in them fresh beauties with increased delight. What Shakspeare, or Virgil, or Dante, or Walter Scott is for the man of the world, the Bible should be for the priest. The Church herself imposes upon him the duty of reading a portion of the Sacred Books every day, as a part of the Divine Office, but what he does thus, though most beneficial, is evidently too limited and too rapidly got

through to procure the desired effect. On the other hand, the perusal to which we here refer is something different from the deeper study to be spoken of later on. It does not, as a rule, imply the use of a commentary; for only what is intelligible at first sight awakens the imagination and moves the soul.

II.

The same may be said of the devotional study of the Bible.

This manner of study, as its very name indicates, has for its purpose to convey the inspired Word to the soul as a spiritual nutriment. Divine truth comes to the Catholic in many ways; through the teachings and the practices of the Church; through the writings of the Fathers; through the traditions of the spiritual life handed down by ascetic writers and illustrated by the lives of the Saints. But if, ascending from reservoir and channel, he would slake his thirst for spiritual doctrine at the fountain head, he must go back to the Bible. There is the living spring from which Councils, and Popes, and Fathers, and Saints have almost exclusively drawn those vivifying truths which have been the strength and the life of the world for ages. And to it men turn to-day with as much eagerness as ever. After the exciting but disappointing draughts of human wisdom, even the philosopher finds its waters soothing and sweet, while in it the Christian soul discovers the hidden gift of which our Lord spoke to the Samaritan woman: "a fountain of water springup into life everlasting."

And like water that bubbles up from the bosom of the earth, it flows freely and without stint, ever near at hand and available without effort. Indeed the devotional reading of the Sacred Books can hardly be called a study; it is rather the breathing of a heavenly atmosphere, a contemplation, a spontaneous opening of the soul to the light that comes from above. For the devout reader of the Bible there are no difficulties, no problems. Questions of origin, of authorship, of textual and higher criticism have no existence. The human element of the Scriptures vanishes, as it were,

laying bare the divine, and setting the reader, like Moses on the mountain, in the dread presence of God Himself. In the Sacred Book he simply sees God's word—"a letter," as the Fathers were wont to say, "addressed from heaven to earth," instructing him in what he most desires and needs to know; the end and the law of life, the true measure of all that is on earth and in heaven. He is not particular as to where he opens it, nor is he curious to find in it the order and consecutiveness of human teaching, for in every page, in every line almost, he finds some salutary lesson. The facts of Sacred Scripture have all a meaning for him; the appeals of the prophet and apostle to their contemporaries go straight to his heart. Above all, the many-sided, far-reaching words of our Lord sink deeply into his soul, light up its most hidden recesses and awaken its dormant powers into life and energy. Realizing thus by direct experience the truth of the Apostle's words, that "what things soever were written, were written for our learning" (Rom., xv.), he leaves to other minds, or reserves at least for other seasons, the pursuit of curious inquiries and the solution of difficult problems, reading meanwhile as the *Imitation* recommends, "humbly, simply, perseveringly, seeking not what may add to his name, but only what will prove spiritually profitable."

Countless multitudes have read the Scriptures thus, with no preparation but a pure intention and a craving for light and strength, and they have found one and the other, often in greater abundance than those who approached the Sacred Books equipped with all manner of preparatory knowledge, thus verifying afresh the words of our Lord: "Thou hast hidden these things from the wise and prudent, and hast revealed them to the little ones. Yea, Father, for so it hath seemed good to Thee." (Luke, x.)

III.

Should the devout student, then, confine himself to what springs thus spontaneously from the Bible itself?

By no means. Scripture is like an exuberant soil, putting forth flower and fruit unsolicited, yet rendered incomparably

more fertile by careful culture. It is a mine which betrays its treasures on the very surface, yet to be dug into that the purest and richest ores may be found. Even the literary beauties of the Sacred Books are fully accessible only through a close knowledge of the text. "I am persuaded," says Goethe, "that the Bible becomes ever more beautiful the more it is understood." Nor is it otherwise in regard to its devotional value. To study it scientifically, it is true, is generally, in its immediate effects, more a hindrance than a help to piety. Science in itself appeals only to the mind and diverts attention from the soul, which it affects, if at all, but indirectly. Yet in the interest of piety itself, the Bible must be studied scientifically, like any other object of human knowledge. After all, edification must ultimately rest on truth. Scripture is valuable only because it places man's mind in contact with the mind of God. But this it can do only if we understand it aright. To read one's own fancies into the Sacred Text and then feed one's feelings upon them, may be a pleasing occupation, but it hardly can be considered a profitable one. Some time or other a ray of light dispels the illusion, and what seemed to be built on the word of God is found to rest only on one's own misinterpretation of it. An underlying fallacy of this kind is frequently to be met with in books of devotion, in the shape of a substitution, deliberate or unconscious, of conventional interpretations of Scripture for its genuine, original meaning. The sacred words, with a very definite sense of their own, have been so frequently turned aside from their original meaning to express other thoughts, that they have come to be looked upon as giving special weight and authority to the latter. This, if deliberately brought about, could hardly be considered respectful. God's words were meant to convey divine thoughts, not to accredit human conceptions. The true attitude of man when God speaks is that of a reverent listener, intent on gathering in what is spoken and then doing his utmost to reach its full meaning. Viewed in this light, it may be said that the more thoroughly scientific the study of Scripture is, the more truly religious. At the same

time it has to be borne in mind that even a scientific exegesis of the Bible demands a special disposition of soul, a religious spirit which is not needed in the study of any other book. In this respect it resembles moral and social problems, or certain historical questions, into which, to judge them rightly, the whole man has to enter.

It is in this spirit, then, both religious and scientific, that the doctrinal study of the Bible has to be taken up. Its form and direction will depend entirely on the choice of the investigator, for unlike the Protestant student, his theology, based on the teaching of the Church, is already fixed, and depends more speculatively than practically upon the Sacred Books. Yet in no other way can he see the teachings of his faith in so vivid and clear a light as when he traces them back through the pages of the Old and New Testament. There each divine truth has a history of its own, and nothing is more interesting and instructive than to watch its gradual manifestation through the sacred pages. The idea of God, for instance, as evolved in the Bible, is a magnificent study. So is that of Christ in prophecy. Again the doctrine of the Angels is most curious to follow through the pages of the Old Testament. Every virtue, natural or supernatural, taught in the Bible lends itself to the same research;—justice, truthfulness, gentleness, mercy, patience, self-denial, reverence, love. The beatitudes have all their beginnings in the Old Testament as they have their perfection in the New.

This suggests other lines of investigation, such as that of the growth of moral notions in the Old Testament, or of the general level of moral goodness among the Jews;—of the Old Testament ideals of righteousness considered in themselves, and as compared with those of the Gospel, etc. In the New Testament alone a comparative study of its parts from a doctrinal point of view is full of interest, such, for example, as that of the Divinity of Christ, of the Incarnation, of the Atonement, as found in each of the Gospels; a doctrinal comparison of the Gospels and the Epistles, showing what they have in common, and what new elements the latter add

to the former. In fact there is not a religious truth, speculative or practical, which may not be studied in this way, even those which reached their full growth only in the Church, inasmuch as they have their roots and incipient forms in the Inspired Writings.

One of the things that help to recommend this manner of study is the fact that it may be pursued almost without the help of a commentary. But a Concordance is necessary. One of our greatest modern Biblical scholars, Westcott, tell us that a grammar, a lexicon and a Concordance were of more assistance to him than all the commentaries he could handle. And this is easy to understand, for all that commentators themselves can do, to interpret a passage, is to find out the meaning of the words, in themselves, and as used in the Bible, and to recall the laws of the language in which the passage was originally written.

The value of a Concordance for the Biblical student cannot be exaggerated. Unhappily we have none based on an English Catholic version of the Bible. But those made on the Latin Vulgate are many, excellent and easily procured, and those accommodated to the Authorized Version, such as Cruden, Young, etc., can be made available.

Yet commentaries are a practical necessity for the student at every stage of his work, and the very ablest scholars confess themselves deeply indebted to them. The intelligence of the Bible cannot be reached by the independent efforts of any single mind. It must be the result of the accumulated labor of ages, and this is just what is found in commentaries. A good commentary gives the best of what has been thought and said in the past on any book of the Bible. For many centuries there were only " catenae " or " glossae "— extracts from the Fathers, gathered round the Sacred Text, and doubtless they were the best helps their compilers could supply at the time. With the renovation of learning new methods prevailed. The acceptance of the Bible as the only rule of faith naturally gave birth to a considerable number of commentaries among Protestants; but Catholic scholars were not idle, and some among them, such as Maldonatus,

Estius, Cornelius a Lapide, are still acknowledged as of high authority among Protestant as well as among Catholic students.

Catholic Biblical commentaries are scarce in English, and the reason is easy to find, writings in the vernacular on Biblical subjects having come into fashion after Protestantism had taken possession, as it were, of the English language. The Catholic student is consequently compelled to fall back almost entirely on the older Latin commentaries, and to have recourse to those more recently written in German and in French, several of which are excellent.[1] At the same time he will derive much benefit from a judicious use of non-Catholic commentaries. Some of them have been written by men of great learning, earnest defenders of fundamental Christian truths, and full of reverence for the Sacred Word. In many of their books scarce anything can be found opposed to Catholic orthodoxy, and if such blemishes be occasionally met, they are as easily recognized and accounted for, and can therefore do little or no harm. Few New Testament students will fail to avail themselves of the conscientious and thorough labors of such men as Alford, Westcott, Lightfoot, Ellicott, Godet, etc., or, if the Old Testament be their chosen field, of the valuable productions of Hengstenberg, Keil, Delitsch, Lange and others, many of which have been made accessible in English translations. The "Speaker's Commentary," published several years ago, contains much that is interesting

1 German Catholic literature abounds in works of this description. We may mention among others: Hug, Haneberg, Reithmayer, Bickell, etc., etc. France also can boast of excellent work done in these latter years. Lethielleux, the Paris publisher, secured for his commentary on the Old and New Testaments (twenty-eight volumes) some of the best talent of the country. He is now engaged in publishing in Latin an elaborate commentary written by German Fathers of the Society of Jesus. Abbé Fillion, S.S., professor of Exegesis in the Catholic Institute of Paris, has already published a portion of a brief commentary in French on the Old and New Testaments besides an excellent commentary on the Gospel. In another department, the various works of Abbé Vigouroux, S.S.—archæological and apologetic—and still more the Bible Dictionary, in course of publication under his direction and already considered the most important of its kind in Europe, will prove extremely useful to the Biblical student.

and valuable, and the "Gnomon" of Bengel, originally written in Latin, in the early years of the last century, but also to be had in English, gives a commentary on the whole New Testament, pithy, devout and suggestive.

Finally, to keep alive his interest in Biblical studies, the young priest will find nothing more helpful than a Review in which new books on the subject are noticed, new discoveries chronicled, problems new or old discussed. Most of the German Catholic periodicals meet this need in some measure, as also our English Catholic Reviews. France supplies two publications of this kind which deserve especial mention. We refer to the *Revue Biblique*—(quarterly)—which is gradually assuming a position of authority among scholars, and the *Revue d'Histoire et de Litérature Religieuse*—bimensal, containing articles of the greatest value.

J. HOGAN.

St. John's Seminary, Brighton, Mass.

THE OBLIGATION OF FURNISHING INDEMNITY ON THE PART OF *Bona Fide* HEIRS.

A CASE OF CONSCIENCE.

The following case of conscience was proposed to P. Lehmkuhl, S. J. The solution offered by the eminent theologian is given in Latin. In regard to the question of prescription which enters into the case, and by which, according to the civil law, the claim to a debt is forfeited unless it is followed up and document taken thereon within a certain number of years, it must be kept in mind that the statutes of different English-speaking countries vary.

THE EDITOR.

Mr. Faber, one of the principal directors of a large industrial company, is intrusted with the care of the insurance to

be placed upon certain property belonging to the company. He enters negotiations with a fire insurance firm, but through want of proper attention to the matter, fails to conclude the arrangements, when, unexpectedly, the magazines which were to be insured burn to the ground.

Not many years after, Mr. Faber dies. In his last will, there being no immediate heirs, he bequeaths the bulk of his property, amounting to about $100,000, to the hospital of his native city. The executor, after deducting some smaller legacies mentioned in the testament, hands over the sum to the Superior in charge of the hospital, who with the money begins at once to improve the condition of the institution for the relief of the sick poor.

Some years elapse when the directors of the company to which Mr. Faber had belonged believe that they can show that the failure to have the burnt magazine properly insured was due to the negligence of Mr. Faber. Accordingly, the company threatens to institute proceedings in the court for the recovery of $50,000 damages, to be paid by the hospital which had fallen heir to the property of Mr. Faber. The priest is greatly troubled. He does not want to deny the claim of the company or avail himself of the right of prescription which might make the claim void in law, for he fears that such a course might give scandal and be unjust to the company. On the other hand, he would find himself unable to pay the $50,000 without incurring a considerable debt, because, owing to the inheritance, he had felt justly authorized and had actually begun to enlarge the buildings and accommodations of the hospital. The directors of the company, on their part, plead the conscientious duty to protect the interests of their shareholders and that they are bound in justice to claim the damage done to the corporation.

The case is put before the members of the diocesan ecclesiastical conference for discussion, and for answer to the following questions:

1. Is the superior in charge of the hospital which obtained the inheritance bound in conscience to pay the $50,000 claimed by the company?

2. May he or should he appeal to the law of negative prescription in order that the hospital may be declared free from the obligation of paying the claim?

3. Has the company the right or duty to prosecute the authorities of the hospital for the recovery of the damage sustained by them, according to their claim?

AUTHORITIES TO BE CONSULTED.

S. Alphons. lib. 3, n. 549 sqq.; Sabetti, n. 382 sqq.; n. 423 sqq.; Ballerini-Palmieri, *Opus Morale*, tract. 8, p. 1, c. 5, n. 307 et p. 2, c. 2, n. 117 sqq.; Lehmkuhl, *Theol. mor.* I. n. 917 sqq. et 964 sqq.; Elbel, *Conferentiae* VI., 62 sq.; Marc, *Institut. Alphons.* n. 899 sqq., n. 949 sqq.; Aertnys, *Theol. mor.* lib. 3, tract. 7, n. 278 et n. 300–315; Génicot, *Theol. mor.* I. n. 483 sq., 508 sq., etc.

DISCUSSIO ET SOLUTIO.

Ad primam quaestionem.—1. Obligatio associationis illius reddendae indemnis non potest oriri in nosocomio nisi mediante obligatione Fabricii. Videndum igitur est, num Fabricio ejusque bonis inhaeserit illa obligatio, eaque transierit in haeredem.

Obligatio damni gravis resarciendi non oritur nisi ex culpa gravi theologica, aut ex contractu vel post judicis sententiam ex culpa, licet non theologica, tamen juridica, scilicet ea negligentia eove defectu, quem leges imputent.

Fabricius videtur juridicam culpam commisisse, quum non, ut debuit, tempore opportuno aedium assecurationem perficiendam curaverit. Quare, si ita sit, dubium non est, quin per judicem potuerit condemnari et reparando damno obnoxius declarari. Quod si factum esset, debuisset ipse damnum in conscientia reparare; quae obligatio, si morte praeventus ipse eam non implesset, transiret ad haeredem: quare in hoc casu oeconomus nosocomii omnino deberet, idque in conscientia, solvere.

2. Idem dicendum est, si Fabricius gravem culpam commiserit in differenda illa cura assecurationis, praevidens fore ut periculum inde sit oriturum. In quo casu judicis

sententia exspectanda non est, ut et ipse Fabricius et post eum nosocomium solvere teneatur. Neque, si hoc constiterit, juvabit in conscientia praescriptio, nisi forte, culpa ignorata, nosocomium per tempus praescriptionis *longi* temporis in bona fide exstiterit. Quod tempus communiter censeri debet 30 annorum spatium. Si quorumdam tamen locorum leges etiam tale debitum post tempus minus longum, pro extincto habent, *i. e.*, non solam actionem juridicam negant: per se non est, cur huic legi stari non possit. Sed responsum ultimo dandum, in istis adjunctis reducitur ad solvendam quaestionem secundam.

3. Verum, nedum constet de gravi Fabricii culpa theologica, videtur potius moraliter constare de absentia culpae gravis theologicae. Nam si Fabricius in conscientia reus fuisset, quum nihilominus esset vir adeo pius et timoratus, ut omnia bona sua in piis causis consecraret, certe in confessione aliquid hac de re dixisset, atque attentus factus esset ad obligationem justitiae prius implendam, quam ad exhibendam liberalitatem et caritatem. Poterit quis addere diuturnum silentium istius associationis seu aliorum directorii membrorum, quod indicium sit culpae Fabricii non agnitae. Sed quum ipse Fabricius, ut in casu narratur, erat membrum directorii, nolo illud silentium, quod quum Fabricius in vivis esset servabatur, adeo urgere. At ex aliis rebus allatis saltem magna praesumptio est ad negandam culpam gravem theologicam: ac proin nosocomii oeconomus jure sumere potest, suam obligationem reparandi damni non existere nisi ex sententia judicis, quam post probatam culpam juridicam judex forte laturus sit.

4. Ad hanc vero juridicam culpam probandam neque Fabricius tenebatur subministrare rationes, neque nosocomii oeconomus, si quas rationes scit, eas afferre et propalare tenetur. Actoris enim vel judicis est ea afferre quae sint contra accusatum. Quum vero juridica sententia lata nondum sit, quaerere jam debemus, quid fieri possit ad eam sententiam impediendam, ex altera parte ad eam adducendam.

Ad secundam quaestionem.—1. In multis regionibus, ne dicam in plerisque, praescriptio contra ejusmodi debitum, de

quo agitur, efficaciter invocari nequit, nisi post lapsum 30 annorum. Qui quum non supponantur effluxisse, haec quaestio frustra movetur. Sed pro iis regionibus, pro quibus revera jam longe antea saltem actio juridica negatur, si debitor apponat praescriptionem: quaeri potest, num liceat praescriptionem invocare. Atque ex consulto hic dico "quando saltem actio juridica negatur:" nam si hanc praescriptionem invocare licuerit, licebit a fortiori, si quando leges debitum pro extincto declarent.

2. Si igitur, ut jam dictum est, gravem theologicam culpam abfuisse merito judicetur: debitor jure suo utitur, quando impedit sine fraude sententiam juridicam. Vel: debitor *formaliter* debitor non est, nisi post sententiam illam judicis, qua de juridica culpa constiterit. Juridica culpa autem non extenditur ulterius, neque ulteriorem effectum habet, quam quem leges ei attribuunt. Verum leges ei non attribuunt amplius effectum obligatorium restitutionis nisi *infra* tempus praescriptioni assignatum. Ergo postea non existit amplius culpa juridica pleno et perfecto sensu.

3. Ad impediendam vel excutiendam culpam juridicam quilibet jure suo utitur, liber tamen est in utendo vel non utendo jure. Aliter vero res se habet pro procuratore rei alienae, maxime causae piae. Qui enim alienis causis, maxime piis, curandis et administrandis praeponitur, ejus utilitatem, quantum licet et convenit, procurare *debet.* Hinc oeconomus nosocomii, quando solutionem summae istius 50,000 dollarium negare potest, generatim negare debet. Unde fit, ut, quando possit opponens praescriptionem solutionem negare, id generatim etiam facere *debeat.*

4. Timet quidem scandalum. Quod si re vera auferri non possit, satius est temporale damnum ferre, quam damnum spirituale inferre. Sed vix unquam deerit opportunitas scandali rationem auferendi. Facile enim fideles, qui male sentiunt de invocanda praescriptione, doceri vel dedoceri possunt. Quodsi, facta explicatione et excusatione, in malo suo judicio perseverent, scandalum, si quod manet, fere pharisaicum est: quod cum aliquo damno non tenemur removere.

Ad tertiam quaestionem.—1. Si oeconomus nosocomii invocare jure potest praescriptionem, eamque in favorem piae causae invocare ex se tenetur, directores associationis litem intendere rationabiliter non possunt, nisi ex eo quod sperent fore ut oeconomus desit officio suo vel ob externas circumstantias juri suo cedat. Nam si paratus est ad praescriptionem re ipsa invocandam, stulte directores oeconomum in jus vocant. Verum intendere et sollicitare aliquem, ut officio suo desit, illicitum est. Ergo in iis adjunctis litem movere, directoribus non licet.

2. Si vero ex una parte praescriptio nequeat invocari, ex altera vero directoribus spes est probandi culpam juridicam Fabricii ac consequenter haeredis obligationem reparandi damni: possunt atque per se debent ex munere suo litem movere. Verum in eo casu oeconomus potius debebit ante litem intentam solvere, nisi simul spem habeat fore ut absentiam culpae juridicae a Fabricio commissae evincere possit.

A. LEHMKUHL, S. J.

Valkenburg, Hollana.

ANALECTA.

E S. R. UNIV. INQUISITIONE.

I.

VEXILLORUM NATIONALIUM ADMISSIO INTRA ECCLESIAS.

Ab H. S. Inquis. sequentis dubii solutio expostulata est nimirum :

Utrum admitti possint vexilla, sive vexillum dictum nationale, in Ecclesiis, occasione functionum religiosarum, et in adsociatione cadaverum ad coemeterium cum funebri pompa et interventu cleri ?

Responsum fuit die 3 Oct., 1887 :

" Quatenus agatur de vexillis, quae praeseferunt emblemata manifeste impia vel perversa, si ea extollantur in pompa funebri, clerus inde recedat ; si in Ecclesiam per vim inducantur, tunc si missa nondum inchoata fuerit, clerus recedat, si inchoata, post eam absolutam auctoritas ecclesiastica solemnem protestationem emittat de violata templi et sacrarum functionum sanctitate. Quatenus agatur de vexillis ita dictis nationalibus, nullum emblema de se vetitum praeseferentibus, in funebri pompa tolerari posse, dummodo feretrum sequantur, in Ecclesia vero non esse toleranda."

Quid vero agendum, si vexilla dicta nationalia violenter in Ecclesiis introducantur ?

Idem S. Officium, sub die 24 Nov., 1897, respondit: " detur Decretum S. Poenitentiariae *in Apuana* sub die 4 Aprilis, 1887."

Decretum autem sic sonat :

" Quatenus agatur de vexillis, quae praeseferunt emblemata manifeste impia vel perversa, si ea extollantur in pompa

funebri, clerus inde recedat; si in ecclesiam per vim inducantur, tunc si missa nondum inchoata fuerit, clerus recedat; si inchoata, post eam absolutam auctoritas ecclesiastica solemnem protestationem emittat de violata templi et sacrarum functionum sanctitate. Quatenus agatur de vexillis ita dictis nationalibus, nullum emblema de se vetitum praeseferentibus, in funebri pompa tolerari posse, dummodo feretrum sequantur; in Ecclesia vero non esse toleranda, nisi secus turbae aut pericula timeantur."

II.

ITERUM (SECRETE) ORDINANDUS CUJUS CAPUT EPISCOPUS IN ORDINATIONE PRIORI PHYSICE NON TETIGERIT.

Beatissime Pater,

N. N. ad pedes S. V. provolutus humiliter exponit quod duobus abhinc annis, ad recipiendum Diaconatus Ordinem fuit admissus. Nunc autem circa hanc ordinationem dubiis premitur. Optime enim meminit quod Epus, dum manus imponeret, ipsum physice non tetigit; de hoc aliquamdiu turbatus exstitit; sed putans tactum physicum non esse essentialem, ad sacerdotium, se promoveri indulsit. Iamvero quum nuper audierit, ex impositione manuum sine contactu corporali peracta, dubiam evadere ordinationem, iterum timore pressus, postulat utrum sua ordinatio ad Diaconatum, debeat sub conditione iterari.

RESPONSUM.

Fer. iv., *26 Ianuarii 1898.*

In Congregatione Generali S. R. et U. Inquisitionis habita ab E.mis ac R.mis DD. Cardinalibus Generalibus Inquisitoribus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE.mi ac RR.mi DD.ni responderi mandarunt:

Detur Decretum Fer. iv., 2 Ianuarii 1875; scilicet iteretur sub conditione Ordinatio Diaconatus, quae iteratio fieri potest

a quocumque catholico Episcopo secreto, quocumque anni tempore etiam in sacello privato, facto verbo cum SS.mo.

Feria vero vi., die 28 eiusdem mensis et anni, in solita Audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus relatione SS. D. N. Leoni PP. XIII., idem SS. Dominus resolutionem EE. ac RR. Patrum confirmavit ac facultates omnes necessarias et opportunas impertiri dignatus est.

I. *Can.* MANCINI, *S. R. et U. I. Not.*

III.

INTENTIO DUBIA IN ACTU ORDINATIONIS EX PARTE RECIPIENTIS.

Beatissime Pater,

N. N. ad pedes S. V. provolutus humiliter exponit se sacrum recepisse presbyteratus ordinem cum sequenti intentione: quum enim dubitaret utrum ad presbyteratum idoneus esset necne, ex una parte volebat excludere intentionem recipiendi characterem, ex altera vero illam ponere volebat. Tandem ita sibimet dixit: pono illam intentionem, quam in decursu ordinationis pro certa statuam. Ita dubitans, primam et secundam manuum impositionem recepit; et tunc solum, intentionem recipiendi sacerdotium efformavit, quum ad manuum consecrationem perventum est. Nunc autem, conscientia pressus, postulat utrum valida sit ordinatio sic recepta.

RESPONSUM.

Feria iv., *26 Januarii, 1898.*

In Congregatione Generali S. R. U. Inquisitionis habita ab EE.mis et RR.mis DD. Cardinalibus Inquis. Generalibus, proposito suprascripto dubio, praehabitoque voto RR. DD. Consultorum, responderi mandarunt:

Acquiescat.

Feria vero vi. die 28 ejusdem mensis et anni, in solita Audientia R. P. D. Adsessori impertita, facta de his omnibus

relatione SS. D.N. Leoni PP. XIII., idem SS. D. resolutionem EE.morum PP. adprobavit.

I. *Can.* MANCINI, *S. R. et U. I. Not.*

E S. CONGREGATIONE RITUUM.

DUBIA CIRCA RECITATIONEM LITANIARUM.

I.

R. P. Petrus Blerot e Congregatione SSmi Redemptoris et director generalis Archiconfraternitatis a Sancta Familia nuncupatae, quae Leodii in Belgio anno 1844 canonice erecta, titulo Archiconfraternitatis anno 1847 ab Apostolica Sede decorata fuit, a Sacra Rituum Congregatione, de expresso consensu plurium Rmorum Antistitum, sequentis dubii solutionem humillime efflagitavit ; nimirum : Utrum, attentis decretis a Sacra Rituum Congregatione editis relate ad recitationem Litaniarum, continuari possit consuetudo, qua sodales praedictae Archiconfraternitatis in congressibus, ad quos in Ecclesiis et Oratoriis publicis, etiam ianuis clausis, ipsi soli admittuntur, et extra functiones liturgicas, non privatim sed communiter recitant quasdam Litanias, gesta et exempla Sanctae Familiae, a qua nomen habent, referentes et a plerisque Rmis Ordinariis approbatas ?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis, proposito dubio respondendum censuit : *Serventur decreta, non obstante consuetudine.*

Atque ita rescripsit, et servari mandavit.

Die 11 Februarii 1898.

C. *Card.* MAZZELLA, *Ep. Praenestinus S. R. C. Praef.*

L. ✠ S. DIOMEDES PANICI, *Secret.*

II.

Praeter tres Litanias pro usu publico in universali Ecclesia approbatas, h. e., Litanias Sanctorum, Litanias B. M. V., et Litanias Ssmi Nominis Iesu, peculiares quaedam Litaniae habentur ex. gr. de Sacratissimo Iesu Corde, Purissimo Corde

B. M. V., aliaeque ab uno vel altero Rmo Ordinario pro usu tantum privato approbatae, quae idcirco neque in Breviario neque in Rituali Romano continentur.

Quaeritur 1. num eiusmodi peculiares Litaniae ita strictim prohibeantur, ut Monialibus sive religiosis Institutis non liceat illas privatim canere vel recitare ad instar precum oralium?

2. Et quatenus *negative*, num iisdem religiosis Familiis illas liceat canere vel recitare communiter in Choro, aut respectivo Oratorio?

3. Item quaeritur num peculiares eiusmodi Litanias liceat Fidelibus in publica Ecclesia sive privatim sive communiter cantare, vel recitare ad modum quarumcumque precum?

Et Sacra Rituum Congregatio, ad relationem infrascripti Secretarii, omnibus in casu perpensis, ita rescribendum censuit, videlicet:

Ad I. *Negative*, h. e., ita strictim non sunt prohibitae, ut singulis privatim eas non liceat cantare, vel recitare.

Ad II. *Affirmative*, h. e., ita strictim prohibentur, ut communiter in Choro publico, vel publico Oratorio illas Litanias cantare vel recitare minime liceat.

Ad III. Ad I. partem, h. e., privatim, *Affirmative:* ad II. partem h. e., communiter, *Negative.*

Atque ita rescripsit, et servari mandavit.

Die II Februarii 1898.

C. *Card.* MAZZELLA, *Ep. Praenestinus S. R. C. Praef.*

L. ✠ S. D. PANICI, *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

ANTICIPATIO CONFESSIONIS PRO LUCRANDA INDULGENTIA IN FESTO SSMI ROSARII.

Beatissime Pater,

Pater Provincialis Ordinis Praedicatorum Provinciae Germanicae ad pedes Sanctitatis Vestrae provolutus humiliter postulat privilegium, quod Confessio, ad lucrandas Indul-

gentias Plenarias pro Festo Sacratissimi Rosarii (Dominica 1ª octobris) possit fieri iam tres dies ante Festum, id est feria quinta, propter paucitatem Confessariorum.

Sanctissimus Dominus Noster Leo Papa XIII. in audientia habita ab infrascripto Cardinali Praefecto Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 25 martii 1897, attenta Confessariorum inopia, benigne indulsit, ut Confessio, quae ad lucrandam Plenariam Indulgentiam concessam pro die festo B. Mariae Virginis sub titulo Sacratissimi Rosarii foret peragenda Dominica prima octobris, anticipari quoque valeat feria sexta eamdem Dominicam immediate praecedente, caeteris servatis de iure servandis. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 25 martii 1897.

Fr. HIERONYMUS MARIA *Card.* GOTTI, *Praef.*

L. ✠ S. † *Archiepisc.* NICOPOLIT., *Secret.*

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are:

1. A decision of the *S. R. Univ. Inquisition* regarding the introduction of national and other flags belonging to secular societies, into the church on occasion of religious functions, or in funeral processions accompanied by the clergy. Such flags are not to be introduced into the church. Outside of the church they are prohibited only when the emblems represented by them are offensive to Catholic truth and morality. If the secular flag is introduced into the church by violent means the clergy are to go out, unless it be during the celebration of Mass, in which case the ecclesiastical authorities at the end of the service are to make a solemn protest against the wanton interference with the sacredness of the place and function.

2. The ordination of a Deacon is to be privately repeated, owing to the fact that the Bishop omitted to touch (physically) the head of the *ordinandus* when imposing hands upon him.

3. A young priest doubting his being sufficiently worthy to receive the sacred priesthood, hesitates about forming his intention to receive the sacramental character. In this condition of mind he passively accepts the first and second imposition of hands, until finally, just before the consecration of the hands he forms the intention to be a priest. The S. Congregation declares the ordination valid.

4. The S. Congregation of Rites refuses to approve the recital in the public functions of the Church, of Litanies not having the approbation of the Holy See. The only Litanies approved for the universal Church are: the Litany of All Saints; the Litany of the Bl. V. Mary; and the Litany of the Holy Name of Jesus. Religious communities and others may *privately* recite such Litanies as that of the Sacred Heart, the Immaculate Heart of Mary, etc., but not in churches or *public* oratories.

5. The confession made with a view to gain the Indulgences for the feast of the Holy Rosary (first Sunday in October) may be anticipated, beginning with the previous Friday. (*S. Congr. Indulgent.*)

THE 94TH PSALM ACCORDING TO ST. JEROME'S FIRST EMENDATION.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW:

DEAR SIR:—My attention has been drawn by a friend, who is one of the clergy of the Roman Catholic Church in Parker's Row, Dockhead, London S. E., to the very interesting article contained in the February issue of your valuable REVIEW (pp. 199–201) on the Breviary reading of Psalm 94 (Venite Exultemus).

I venture to ask you to allow me to send you a query on the reading of another verse of the Invitatory.

Breviary.	*Vulgate.*
Quadraginta annis proximus fui generationi huic, et dixi. . . .	Quadraginta annis offensus fui generationi illi, et dixi. . . .

I have for many years past drawn the attention of liturgical scholars of my acquaintance to this strange discrepancy in the rendering of the Greek of the LXX. προσώχθισα "proximus fui" instead of the obviously correct version "offensus fui." I shall feel very grateful to you if you can suggest a reason for this rendering.

In Vallarsi's edition of St. Jerome's works, the first two versions of the Psalms which he issued are given side by side. The first version, called *Psalterium Gallicanum*, has the reading "*offensus*

fui." In the second version, called *Psalterium Romanum*, the reading is "*proximus fui.*"

The question is not how the *proximus fui* got into the Invitatory of the Canonical Office for Matins, but how it got into St. Jerome's version at all—for it does not appear to represent either the Hebrew or the Septuagint—nor was it found in the *Vetus Itala* which St. Jerome revised.

A friend suggests that the significance of the words "*proximus fui*" is to be found in the nearness of God to His people to watch them, and to punish them when they err in their hearts, as well as reward them for obedience. Obviously this is interpretation of a text but does not throw any light upon the antecedent difficulty of tracing the source of the words themselves. I hope you may be able to give a response.

EDWARD JOSSELYN BECK, M. A.,
Rector of Rotherhithe.

London, England.

Resp. Lesêtre following out the suggestion of Schleusner and others believes that the translators of the old Latin version read the Greek word προσώχθισα as though it were separated into what appeared to him its component parts, namely, πρός and ὄχθη (near the shore or edge), deriving the latter word from ἔχω.

A learned friend suggests that the translator had in mind προσῳχθην from προσοίχομαι, which actually means "approximare," and seems therefore quite plausible.

It is not unlikely that St. Jerome, when making his first revision of the psalm, had some such reading as the above before him and followed it, although we have no confirmation of this assumption in the remnants of older Latin versions. It may perhaps be allowed that St. Jerome himself is responsible for the translation of "proximus fui" in his first emendation which he made, as we know, very hurriedly, and at a time when he was not yet so enamored of the Hebrew or Hellenistic methods of interpretation to which, after his sojourn in Palestine, he inclined. Hence we can readily imagine that he may have been led to measure the correctness of his reading by what seemed to be nearer

the standard of classical Greek, in which the word προσώχθισα as used by the Septuagint was not known. Afterwards, when he compared the Greek text with the Hebrew and Chaldee version, he recognized the error and restored the old interpretation which the former Greek translators, as well as St. Paul (Hebrews iii., 9 and 17), had evidently adopted.

The assumption that the Hellenistic προσοχθίζω actually had both meanings (*prope esse* and *pertaesum esse*) and that St. Jerome, though aware of the fact at first, preferred the former, need not be considered as wholly unfounded. Προσοχθίζω, says Schleusner (Nov. Lexicon Graeco-Lat. Nov. Testam. Lips. 1819), "proprie est idem quod προσκόπτω et προσκρούω, *impingo*, *offendo;* et speciatim dicitur de *navibus ad littus appellentibus* (Suidas). Hinc etiam *appropinquare* interdum denotat." The meaning of "*indignor*, *infensus sum* et ex adjuncto: *fastidio*, *aversor*" is, according to the same authority, only the secondary and *metaphorical sense adopted by the Hellenists.* A similar connection of thought can, indeed, be traced in the Latin *imminere*, having the sense both of *appropinquare*, "to come near," and *minari*, "to threaten," the same as *instare*, *premere* or (French) *être près* a frapper, (German) *zu nahe kommen*, meaning both "to come close" and "to offend," *i. e.*, to be objectionable.

ARE PRIESTS BOUND TO SERVE IN THE PROVINCE?

Qu. In the February number of the REVIEW there is an article by the Rev. Dr. De Becker, on "The Admission of Secular Priests into a Diocese of the United States," in which he says (page 146) that all those ordained after November 30, 1885, are bound by oath to labor not only within the diocese for which they were ordained, but within the province. Then by way of explanation he states that a priest "ordained for the mission, after 1885, may be transferred from one diocese to another within the same province, provided such transfers would be deemed lawful if made within his own diocese, even against the wish of the priest." Are we to take this literally? The oath we take on the day of our ordination is to do missionary work "in hac dioecesi." If the decree quoted at

the foot of page 146 be genuine, why has not the form of the oath been changed? T. M.

Resp. The oath which priests destined for the mission in the United States take at their ordination as originally formulated contains, it is true, the words "*in hac dioecesi.*" But these words have been interpreted by official act to mean "*pro tota provincia ecclesiastica*" whenever two Bishops of any province agree upon the necessity of so applying it. The act which renders this interpretation official not only comes directly from the Holy See, but it does so at the request of the Fathers of the Council of Baltimore who incorporated the oath with this amendment by their own special request. As the acts of the Third Plenary Council are binding upon all priests within its jurisdiction, and as they are supposed to be known to those who accept the obligations of the missionary title under this jurisdiction, there can be no doubt as to its application. We give below the decree from which Dr. De Becker cites the passage of his note, as it is found in the *Acta* duly promulgated. (Decret. iv. De Ordinatis Titulo Missionis, p. civ.)

Accordingly the oath, by an authorized interpretation of its terms, covers, as applicable to the whole province, the reasons for which a Bishop might remove a priest even against his wish within his own diocese.

But these reasons are always subject to examination by a superior authority, since the Holy See has (S. Congr. de Prop. Fide, July 20, 1878) declared that the Bishop is not to remove a priest in his diocese from one mission to another without the consent of the latter *sine gravi et rationabili causa*, or as another decision expresses it *nonnisi ex causa legitima atque probata.* Such is the meaning of the power to remove a priest *ad nutum* which excludes all arbitrary removal from personal motives of dislike, or such transfer as would be a degradation. (Cf. S. C. C. 22 Mart. 1873; Analecta, 1875, p. 607. Smith's *Elements Eccl. Law*, vol. i., n. 395.)

It may be asked, why then is not the oath made to read "in hac provincia" instead of "in hac dioecesi." The an-

swer is that as a priest makes his declaration of adherence to his Ordinary, who has no jurisdiction in any other diocese of the same province, it would be misleading to say "in hac provincia;" for the application of the oath as binding beyond the limits of the diocese receives its force only when two Bishops expressly consent in any particular case to use the privilege of this interpretation allowed by the Holy See. In that case the Ordinary who gave jurisdiction to his subject in the first instance simply extends its exercise to another, it being understood that the priest on taking the oath was aware of its peculiar application when two Bishops agree so to apply it. The oath was certainly administered in this sense, and the same authority which imposed it (The Council of Baltimore) also promulgated its meaning in a way accessible to all. We give the decree:

DECRETUM.

De Ordinatis Titulo Missionis.

R. P. D. Archiepiscopus Baltimorensis suo ac Episcoporum Statuum Foederatorum Americae nomine ab Apostolica Sede petiit, ut juramentum quod ordinati titulo missionis praestant, eos exinde obliget non pro aliqua Dioecesi tantum, sed pro tota Provincia ecclesiastica, ita ut presbyteri sic ordinati sola collatione novi tituli in aliam dioecesim ejusdem Provinciae transferri possint de consensu utriusque Ordinarii, quin necessarium sit ut ipsi novum juramentum emittant. Insuper expostulavit quoad praeteritum, ut ordinati titulo missionis pro aliqua Dioecesi ad aliam Dioecesim intra eandem Provinciam transferri possint novo titulo novoque praestito juramento absque recursu ad Apostolicam Sedem. Cum autem supplices hujusmodi preces in audientia diei 22 Novembris, 1885, Sanctissimo D. N. Leoni XIII. a R. P. D. Dominico Jacobini, Archiepiscopo Tyrensi, S. Congregationis de Propaganda Fide Secretario relatae sint, Sanctitas Sua eas benigne excipere, ac expetita privilegia concedere dignata est, et super his praesens decretum expediri mandavit.

Datum Romae, ex Aedibus S. Congregationis de Propaganda Fide, die 30 Novembris, 1885.

JOANNES *Card.* SIMEONI, *Praefectus.*
D. *Archiep.* TYRENS., *Secr.*

PIATUS DE JURE REGULARIUM.

Qu. Recent writers on Canon Law refer occasionally to a certain Piatus (Piatus Montan.), author apparently of a treatise on the *Jus Regularium.* I have inquired from booksellers, catalogues and learned friends where the work is published. None seems to know or to have ever seen it. Can the editor of the AM. ECCL. REVIEW give indication of the value of the book and where it is published? I am sure many canonists and students, especially among the Regulars, would like to know the work.

Resp. The *Praelectiones Juris Regul.* of Père Piat were never published for general circulation. A limited number of copies issued from the press for the use of those who attended the lectures (ad usum sodalium) and a few privileged persons obtained copies. However, as the work has been greatly appreciated by those who have perused its contents, it is expected that the author will soon publish it for general use. P. Putzer cites it in an article in the last issue of the REVIEW.

MARRIAGES UNDER COMPULSION OF THE CIVIL JUDGE.

Situated in one of the large cities of the Eastern States, our church has within its limits the city prison and police court. The authorities of the diocese, to save time and trouble, have given us permission to marry, without publication of the banns, in such cases of impedient impediments as may be sent to us by the local police justice, if we deem them worthy. In nearly every case the man consents to marry the woman, knowing that if he does not he will be sent to prison. He chooses marriage as the lesser of two evils; and in presence of witnesses he takes the woman as his wife. Sometimes, *in tribunali ante celebrationem matrimonii,* I find that the man has no intention whatever of living with the woman; in fact, declares that he is forced into the marriage entirely against his will. After this he will stand and solemnly promise "to have and to hold . . . till death do us part."

In one particular case the man, on my asking him before witnesses, if he of his own free will would take the woman as his wife, answered, "No; the judge is compelling me to do this." I immediately said, "That ends it. I cannot marry you; you shall have to go to prison," and proceeded to take off my surplice. Whereupon the culprit penitently said, "All right, Father, I'll marry her rather than go to prison," and I pronounced them man and wife. I would like to ask, therefore, the opinion of some theologian of these peculiar marriages in general—as to their validity, and of this latter one in particular, as I have been told there was question of *metus gravis* even when he came before the priest.

ANXIOUS.

ANSWER.

I.

In order that the fear of having to go to prison, as in the case proposed, may constitute a diriment impediment, making the forced marriage void in the eyes of the Church, it must be clearly proved, first, that the hardship of imprisonment (considered either morally or physically, or both) constitutes a really grave and present evil for the party forced to contract the proposed marriage. That fear must appeal to a reasonably strong mind; for it cannot be said, absolutely, of imprisonment, that it is a grave evil in every place, to every person alike, or under all circumstances. It may occur that a man convicted of a wrong which entails imprisonment suffers thereby certain disabilities which ostracize him from his friends, and deprive him, after his release, of the means of honorable support. On the other hand, that which is a source of permanent disgrace and serious loss in the case just mentioned may hardly affect the social status of a man who has no competency or office of trust, no standing in public life, no special claim to honorable consideration.

Again, there is the personal disposition of mind and will in the individual. What is justly an object of grave fear to a woman may not move the average man. The feeling

of shame arising from public disgrace consequent upon imprisonment is, apart from any physical hardship, a reason which might outweigh the gravest fear sufficient to annul a marriage.

It follows that in the first place the priest must ascertain the individual state of mind and disposition of the parties coming before him, so as to show clearly that the penalty of imprisonment is actually a punishment constituting a really serious and present evil, morally or physically, for the person condemned.

We must of course remember that the civil law usually proportions the penalty to the injury of which the culprit is proved guilty, and that, therefore, the average citizen simply gets his public deserts for having caused a scandal already made public to a degree by the trial. This implies that, *ordinarily*, a man's unwillingness to sustain the punishment of imprisonment for a known offence would not constitute a grave fear such as is required to annul a marriage. Still there are exceptions, as pointed out above.

II.

But it is not sufficient that the fear which induces the assent to the marriage be of a grave character; it must also be a fear which is *unjustly* brought to bear upon the party who gives the reluctant consent. In the present case we must not identify the proved guilt of the accused party with the justice of the sentence which condemns him either to go to prison or to marry the party whom he has wronged; for in order that fear may be said to influence a person *justly*, it is not sufficient that he be guilty or that by his delinquency he may have brought the penalty upon himself, but it is also necessary that the penalty be of just proportion to the wrong done, and that it be imposed by a person having a just right to do so. Now it may be questioned whether or not a judge, placing the alternative of imprisonment or marriage, does not exercise his power at the expense of his right. To be sure, he may punish a delinquent, but to punish with the alterna-

tive of having to marry a person whom the delinquent, knowing her, does not want to take for his wife, may imply a certain undue rigor in the penalty (of imprisonment) itself. I do not here contemplate the case where a previous consent had been given, and where the law only secures the outward ratification of a past clandestine marriage.

The judgment of theologians as to whether a judge may justly inflict the alternative of imprisonment or marriage is divided. "Censent plures," says Génicot in a recently published work, "valere matrimonium si vir *qui mulierem vi cognovit*, a judice saeculari in carcerem detrudatur, non aliter dimittendus nisi mulierem consentientem duxerit: quam legem in quibusdam Amer. Septent. Statibus vigere asserunt."[1] Santi (IV., p. 44) does not limit the right of the judge to the case of violence, but says: "Si legitime incutiatur (metus), i. e. a judice qui ex. gr. urgeat matrimonium sub poena . . . carceris, matrimonium *validum est.* Censetur enim metus in casu ab ipso jure incussus, et per consequens, non praesumitur ipsum jus irritare matrimonium."

Thus, apart from exceptional cases, the penalty would be regarded by most theologians as a just one, and hence give no cause for a diriment impediment, even when there is grave repugnance to undergo imprisonment.

Hence the existence of fear constituting a diriment impediment of matrimony, according to ecclesiastical law, is established whenever it can be shown that the fear is *at once grave and unjust.* In such cases the marriage is invalid, even if performed with the actual consent of the party who is under the influence of this fear. The fact that the consent is *actually*, and *not merely fictitiously*, given in the case proposed, would not of itself render the marriage valid. For the impediment of fear (impedimentum vis seu metus) supposes an actual and deliberate consent, but declares such consent as *void in its effects.* A merely fictitious consent renders a marriage invalid under quite a different title.

1 *Theol. Moral.*, vol. ii., n. 490, ii., 3.

III.

What, then, is a priest to do in the case of parties who are sent by the civil judge with the injunction that they be married? He first makes morally sure that the sentence passed in the *forum externum* is not flagrantly and clearly unjust as viewed from the point of conscience. *The presumption is that the sentence of the judge is just;* nevertheless, there are possible circumstances where a man is convicted upon evidence which is partial and misleading; he would not, therefore, be bound in conscience to recognize the penalty as just.

If the sentence be clearly unjust, the disposition of the accused and the manner in which he regards the disgrace of being imprisoned must be ascertained. If a man of constant habits and sound judgment really believes that the penalty unjustly inflicted, also injures his position or reputation, that he personally, or the relatives or friends on whom he depends sustain a grave material or moral loss by his imprisonment, which he cannot evade otherwise than by the marriage, then the presumption is against the validity of the contract.

In such a case the position of the priest is embarrassing, and demands consummate prudence. He cannot say to the accused: "Go to prison," since that would precipitate the misfortune which the party coerced most dreads. He cannot perform the marriage rite, for it is unlawful to simulate the administration of a Sacrament or to assist as authorized witness of the Church at a ceremony which he knows to be null and void. He cannot say: "The sentence is unjust," for that would be construed as contempt of court and bring trouble upon himself.

His only course is to refuse witnessing the marriage, but in such a manner as not to prevent other ways of escape from the penalty which is unjustly inflicted. If the party were, for example, to be married by a civil magistrate the marriage ceremony would have purely civil effects, one of which would in this case be to free the accused party from imprisonment; a subsequent civil divorce would annul other civil effects, and there need be no cohabitation. Such means of escape

from a penalty which a judge has no right to inflict, would be open to the Catholic as well as to others; the injured party dissimulates, but he does not simulate, for the form by which a man takes a wife in presence of a civil officer is to be interpreted in the seuse in which the civil officer himself understands it, namely (as is the case in this country), subject to the modes of separation by recognized divorce. Hence the priest, though he may say to the party who is under compulsion: "*I* shall not marry you, because, even if I were to attempt it your marriage under such compulsion would not be recognized in the Catholic Church"—need not add: "*therefore you must go to prison.*" But he may do what any honorable person may in behalf of one wronged by error or undue severity of a penal law, avoiding at the same time the imputation (though to make it would be unfair in such case) of urging the frustration of public law.

But the case as I have presented it is manifestly of rare occurrence, and I have emphasized it only because when it does occur it presents particular difficulties. It is contrary to every sense of justice and charity to force a marriage where, in the first place, there is no consent which can be called free, where there is, moreover, a manifest danger of having every purpose for which marriage was instituted frustrated by the very intention with which it is entered upon, that is to say, "*nec bono prolis prospicitur*, quia coactus propter displicentiam aversionemque non intendit prolis procreationi; *nec bono fidei conjugalis*, quia propter invitas nuptias conjuges nec debitum reddunt prout deberent."[1] Such effects must exercise their due influence in determining whether a marriage, the essential feature of which is "a true consent to have and to hold until death," is valid or not.

There is probably still another way out of the difficulty presented in the last mentioned case where grave fear and an unjust sentence would render a marriage invalid *in foro conscientiae*. It is that of persuading the reluctant party to

1 Ball.-Palm., vi., tr. 10, n. 1115.

enter the marriage in good faith. I am told by a priest of large experience that such marriages frequently turn out to be happy unions, especially in cases where the condemned party has had reason to reproach himself with guilt, though not to the extent which would justify the sentence of the court as brought about by circumstantial evidence. It depends largely on the interest which the priest takes in directing the future course of such parties, whether or not the advice suggested would be effective for good.

Once more—the rule in the case proposed is: Marriages entered under compulsion of the civil judge as preferable to imprisonment after conviction by ordinary process of law are valid. The impediment of *force and fear* applies only in very exceptional cases clearly proven on the lines suggested above.

THE BLESSING OF THE CATAFALQUE.

Qu. What is the *rationale* of the sprinkling and incensing of the catafalque?

Resp. The *rationale* of sprinkling and incensing *the corpse* present at the obsequies is of course easily understood. In the absence of the corpse, when merely the catafalque is present, the rite is *not* prescribed. If nevertheless custom has sanctioned its use, it is justified by the similarity of the object which the rite calls to mind. In such case the rite is rather symbolical, being at the same time an act of devotion; and the sprinkling and incensing partake of the effect of the "absolution" only in the sense of a blessing invoked upon the departed.

"Corpore sepulto . . . absolutio ad tumulum de praecepto fieri non debet; ita colligitur ex Missali Rom. (Rit. celebr. Miss. tit. xiii. n. 4), et ita resolvit S.R.C. 31 Julii, 1665 (ad 7, n. 2345). Excipe tamen casum quo ex consuetudine vel mandato illius qui stipendium obtulit, peragi debet, et tunc ritus in Missali et Rituali praescriptus servandus est." (*Lit. Sacr.*, Aertnys, pars. ii., cap. xi., n. 160.)

DISTRIBUTION OF CATHOLIC LITERATURE.

(*A Query.*)

Is there anywhere in operation a society for the distribution of Catholic literature in large parishes? If not, could not someone devise a practical plan by which our so-called literary societies might exercise their influence and activity in this direction. As it is at present these societies benefit only the members, who as a rule need hardly such help for themselves. The truth-hungry and needy multitude is not reached, and for this reason the spasmodic efforts of a mission are often without lasting results. Let the intelligent and reading portion of our parishes become propagators of good Catholic literature, and their charity, knowledge and general influence will surely effect permanent good.

D. J. D.

THE PROPER REVERENCE IN PONTIFICAL MASS.

Qu. What reverences should be made by the ministers and Bishop at the altar where the Pontifical Mass is celebrated?

Resp. The higher as well as the inferior ministers genuflect in all cases whether the Blessed Sacrament be preserved in the tabernacle or not. The Bishop genuflects if the Blessed Sacrament is kept at the altar; otherwise he only bows profoundly.

THE BLESSING AT THE CLOSE OF PONTIFICAL MASS.

Qu. What order is to be observed at the blessing and reading of the last Gospel at a Pontifical Mass?

Resp. If the celebrant is a *Bishop*, he observes the following order: After the *Placeat* he kisses the altar and resumes the mitre. Then, his face towards the altar, he sings the *Sit nomen Domini*, etc. Before the *Pater* he turns towards the people, receives the crosier and gives the blessing.

Whilst the assistant priest reads the formula of Indulgence (unless the Indulgence has already been published after the sermon), the Bishop stands facing the congregation; the reading of the indulgence over, he gives back the crosier to the clerk, and the deacon removes the mitre. Remaining at the middle of the altar he turns towards the Gospel side, says *Dominus vobiscum*, signs the altar (unless the Blessed Sacrament is exposed), and himself saying *Initium*, etc., resumes the mitre and crosier, goes to the foot of the altar, salutes the cross and returns to the place where he vested before Mass, reciting the Gospel of St. John. If for any reason he delays at the altar or arrives at the place of vesting before he comes to the *Et Verbum Caro*, he genuflects at the altar, but if he is walking at that time no genuflection is made. If the last Gospel is proper he goes to the Gospel corner of the altar and reads it from the Missal, after which he resumes the mitre and crosier.

If the celebrant is an *Archbishop*, he does as follows:

After the *Placeat*, without mitre, he turns toward the archiepiscopal cross (which is held by a subdeacon kneeling on the lowest step of the altar), sings the *Sit nomen Domini*, etc., and having bowed to the cross at the *Benedicat vos* he receives the crosier before the *Pater* and gives the blessing. After the publication of the Indulgence the *pallium* is removed. All the other ceremonies are the same as for a Bishop.

THE FERIAL TONE AT BENEDICTION.

Qu. May we sing the *Oremus* of Benediction—*Deus qui nobis*, in the festival tone? During some forty years I have heard the prayer sung by bishops and priests in different parts of the United States, and I think it is almost universally sung to the festival tone, even on common Sundays. Authorities, however, seem to be against the custom. Not to speak of the negative arguments furnished by some writers, the *Magister Choralis* (Edit. 1877, p. 122) says: "This intonation (tonus ferialis) is used . . . at Benediction . . . out of Mass time, when the prayers are terminated

by the *clausula minor*." As Benediction of the Blessed Sacrament has become more frequent of late years, and as the spirit of the liturgy seems to be averse to associating grief or mourning with the Blessed Sacrament, does it not seem abnormal to class this *Oremus* with those that are to be tuned to the ferial tone? Is the custom prevailing in the United States sufficient to authorize us to sing the prayer mentioned to the festival tone?

Resp. The chant prescribed for the "Oremus: Deus qui nobis," etc., at Benediction is the *ferial intonation;* and as far as our experience goes that is the tone generally used in our churches. The authority for this usage is found in the *Directorium Chori* of Guidetti, which like the official text of the Roman *Graduale* has received the sanction of the Holy See in a Brief of Leo. XIII. issued shortly after the official commendation of the typical edition of the Gradual, in 1873.

The *Directorium Chori* distinguishes three modes of chanting the prayers, namely, the *festive*, the *simple ferial*, and the *ferial*. The last two are used according as the prayer ends with the *clausula major* or the *clausula minor*, on days not especially festive; but it does not follow that either of them indicates sorrow or mourning, although both are used in the service of the dead; (clau. maj. on All Souls' Day at Lauds).

INCENSING THE BISHOP.

Qu. Who should incense the Ordinary when he assists in cope and mitre or in *cappa magna* and has only two assistants at the throne?

Resp. The deacon of the Mass is to assist the Bishop as often as incense is put into the thurible, and he also incenses him whenever the incensing is to be done. (De Herdt, *Sacra Lit. Praxis*, vol. ii., § 43, no. 15 and *Praxis Pontif.*, vol. ii. no. 156, 3°.)

A QUESTION ASKED THREE MONTHS SINCE.

Qu. I sent a question addressed to the *Editor of the* REVIEW about three months ago, and have received no answer either by private letter or in the "Conferences" of your magazine. The reply of the REVIEW was to have settled a dispute. . . . I think that as I have paid my subscription up to date I am entitled to the consideration of an answer.

Resp. We regret to disappoint our correspondent, nor do we question his title to consideration, especially as he has paid his subscription. It may not have occurred to him, however, that a theological periodical which takes occasion each month to answer some practical questions of interest to the generality of its readers, is not a clerical intelligence office meant to supply personal information "on demand." Such an undertaking would prove an altogether impossible task on our part. Indeed, the Editor is sorely tried by a continuous inpouring of all sorts of demands from clerical brethren, some of whom go so far as to expect the REVIEW to take upon itself the odium of settling disputes between neighborly pastors whose charity extends to shearing other people's sheep; others—very few—are inclined to consider it a sort of plank supposed to furnish a basis of operation for disgruntled clerics against ecclesiastical superiors. Such questions are not considered by the Editor. But even the queries which are intended to appear in the REVIEW are so very numerous that we are forced to delay their answer or sometimes to discriminate in favor of such as are of widest interest. For the rest, we must keep to our rule as stated in the note prefixed to the Conference Department of the REVIEW, and emphasize the fact that beyond the effort of furthering general study of matters belonging to the domain of practical and speculative theology, we make no pretence of supplying knowledge which may be found in any text book of morals or liturgy, or which it is the province of the Bishop to decide by an act of jurisdiction.

THE EDITOR.

BOOK REVIEW.

THE FRANCISCANS IN CALIFORNIA. By Fr. Zephyrin Engelhardt, O.S.F. With map and illustrations. Printed and published at the Holy Childhood Indian School, Harbor Springs, Michigan. 1897. Pp. 516.

It is well known that the Franciscan Order played a chief part in the early evangelization of the aborigines of America, since the time of the Columbian discovery. Glimpses of their activity have been given us in various publications, some from non-Catholic sources bearing the traces of prejudice or unfavorable position to form a correct view of facts, which, like hyacinths behind frozen window panes, appear blurred to an outsider. The late Dr. Gilmary Shea has done much to bring about a juster estimate of the missionary work of the sons of St. Francis, and more recently a useful monograph (143 pages) has been published by P. Bonaventura Hammer, O.S.F., the American missionary, giving a succinct history of the Franciscans in the United States down to our own time. The work (German) is printed in Cologne, 1892. What else we have is mostly Spanish. Hence the present work is a considerable advance upon the previously existing and available information. It corrects some statements of H. H. Bankroft and verifies those borrowed by the latter from original Spanish works covering the period before 1785. For the period from 1786 to 1831, the author had the original reports of the Fathers. These features make the work really valuable, and the student interested in the history of our Catholic missions needs to be warned not to underestimate the worth of this book by reason of its modest appearance from the exacting point of view which the bookmaker's art takes. Indeed the fact that this book was printed by the hands of the children at the Indian School gives it a peculiar value. "As Catholic booksellers demand a heavy security not within the reach of a poor missionary, for the publishing of a *historical* work, the author decided to utilize what facilities his school afforded and to have the volume brought out at his establishment. The printing done by unskilled, youthful hands,

instructed for that purpose by himself added immensely to the difficulties of his position." So writes the good Father who has carefully collected the material of this history amid much other fatiguing work of training the Indian youth. The work is valuable, as we said, on its own account; but even if it did nothing but give us a glance at what is accomplished and possible to do with *the wards of the nation*, if left in the charge of the Catholic missionary, it would deserve the support of the reading public.

COMPENDIUM THEOLOGIAE MORALIS ad mentem Patris Antonii Ballerini, S.J. Opera et studio Rev. D. A. Donovan, O. Cist. Vol. II.—S. Ludovici, apud B. Herder, 1897. Pp. 408 oct.

Fr. Donovan the Cistercian of the famous abbey, Mount Mellerey, some years ago began the publication of a compendium of Ballerini's large *Opus morale* edited by Father Palmieri. It is meant for class use, and brings the seven volumes of the original work into a compass of three moderately sized octavos. The present is the second volume, and contains the tracts De Justitia et Jure, De VII. Praecepto Decalogi, De Contractibus, De Praeceptis particularibus, De Sacramentis—down to Penance and Indulgences, included. We have already, in calling attention to the first volume, expressed our appreciation of the merits of the book, and have no doubt that the high esteem in which Ballerini's additions to Gury have long been held by students of theology, will be transferred to his more complete and constructive work especially in such form as this Compendium. Fr. Donovan notes some departures from the theological views of Ballerini, which have been discussed in the AMERICAN ECCLESIASTICAL REVIEW, such as the doctrine "de sufficientia peccati accusati in genere," which P. Sabetti opposed some years ago (A. E. R., Oct., 1895). This might open the question anew, especially as Palmieri himself omits from the last edition of the Opus Majus the note which refers to this view. Fr. Donovan neatly summarizes the relative positions, and declares in favor of Ballerini so far as his opinion is to be gathered from his general teaching.

The author of the Compendium, who spent a number of years on the American mission, also gives some excellent hints to American students of theology in the *notulae* which he takes from Crolly—I refer to those which treat of liability in bankruptcy (cessio bonorum). However, it is a grave question whether the conclusions there given

can be *generally* applied in the United States under our present legislation. We have no *persuasio communis* such as may exist in England or elsewhere, arising from any fixed and universal Bankruptcy Law. Hitherto our general laws have been mere *Assignment Laws* that have ordinarily no bearing upon an assignor's subsequent liabilities, either in *foro externo* or in conscience. But "sub judice est."

In the note (c) of Tract IX., about *vota solemnia*, the word "quibusdam" should be inserted between "concessa" and "Monialibus Visitationis," as the concession extends only to a few specified houses.

CATHOLIC PRACTICE AT CHURCH AND AT HOME.

The Parishioner's Little Rule Book. A Guide for Catholics in the External Practice of their Holy Religion. By the Rev. Alexander L. A. Klauder. Angel Guardian Press: 92 Ruggles street, Boston, Mass. 1897. Pp. 211. Cloth, 50 cents.

This little book is assuredly what it claims to be, or to use the words of its author—a manual designed to assist the Revv. clergy to inculcate in the people the proper external practice of our holy Faith, as set forth in the best and latest approved works. To bring about uniformity in this practice. To facilitate the ministrations of the priest among his people. To have the people well instructed and prepared for the administration of the Sacraments. To show Catholics, by printed rules and illustrations, how to act at all the ordinary functions of religion in the church and in their homes. To keep before their minds the Precepts of the Church, and how, when and where to fulfil them. To impress upon parishioners their duties toward their pastor and the parish church and school—in other words—it is a ceremonial for the people. A perpetual calendar and register. A reference book in all matters pertaining to Catholic life and practice. A book of ecclesiastical etiquette. A standing book of announcements and parochial regulations. A mission book, containing the chief instructions of the missionaries. The book has the approbation of the Rt. Rev. Bishop of Ogdensburg, which is a guarantee of its liturgical as well as doctrinal correctness. Its circulation in a parish will immeasurably lighten the burden of pastoral instruction. It is very neatly printed, which greatly adds to its practical utility. Hence we recommend it unreservedly to the reverend clergy.

COURSE OF RELIGIOUS INSTRUCTION. Institute of the Brothers of the Christian Schools. Exposition of Christian Doctrine by a Seminary Professor. Intermediate Course. P.I. Dogma. Authorized English Version. John Joseph McVey, Philadelphia. 1898. Pp. xxi, 568. $2.25.

It is encouraging to mark the recent progress in Catholic doctrinal literature in the English language. Not only has the number of works expository of the truths of faith grown very considerably within recent years, but the quality of such works—their thoroughness, logical method and appositeness to the mental and moral needs of the age—is noteworthy. Work for instance like Wilmer's *Handbook of Religion* or Fr. Devine's *Explanation of the Creed* are treasuries of solid truth—veritable *Summas* of precise theology. Another such work, though on a larger scale, and somewhat different in manner of exposition opens out in the volume here at hand. We say *opens out*, for the present volume covers but one part of the entire series. In this section the dogmas of faith alone are explained, a second and a third yet to be published will treat of Catholic morality and worship respectively.

The original in French was written by a seminary professor for the use especially of the Christian Brothers, but—as the Bishop of Maurienne observes in his approbation prefixed to this volume—"not only members of religious congregations but likewise people of the world will derive substantial benefit from reading it. It will also prove of great utility to members of the clergy, for they will find in it much that they would look for in vain in their ordinary manual of theology."

The matter of the present volume, following the divisions of the Apostles' Creed falls into three sections, explanatory of the articles relating to the creative work by the Father, the Redemption by the Son and sanctification by the Holy Ghost. The first section, on the Divine perfections, the Blessed Trinity and the Angels and Man, gives occasion for a compendious yet well developed narrative of Old Testament history, and the second section, on the Redemption, for a historical and likewise dogmatic exposition of the life of our Lord.

The method is mainly catechetical, *i. e.*, by means of question and answer. The answers are brief, yet full enough to be clear, and whenever necessary and possible are confirmed by apposite

Scriptural texts. To each chapter is subjoined a number of graded references to the portions of the Bible where further explanations and illustrations are to be found; and thereto follows a succinct summary of the doctrine established in the chapter. One very excellent feature of the work are the *synopses*, which bring together in a sort of *schema* the salient outlines of each chapter. This characteristic makes the book useful to a thorough student, and especially to the priest in the preparation of dogmatic sermons or lectures, for in these schemata the eye takes in at once a complete analysis of a large subject, and the bearing of the divisions and subdivisions both to one another and to the main theme. Akin to this excellence is the distribution of varied letter-press throughout the book—a feature that reveals at once the pedagogical instinct of the author.

The translation has been made by the Christian Brothers in this country and is on the whole very well done, though the Frenchiness has not been all worked out. What remains, however, of this element one rather feels than analyzes. The residue, nevertheless, is sufficient to stimulate the translators of the remainder of the work to still greater pains in anglicizing their version.

Attention might here be called to a certain inequality in the enumeration of purely traditional doctrines (Q. 53), where the power of the sign of the cross is classified prominently amongst the truths dogmatically determined and formulated by the Church. Again, the critical eye may find a speck in the phrase, "God created the world . . . by *an effect of* His goodness," etc. (p. 76). The clause italicized (by us) might well be omitted, or "exercise" placed in its stead.

In conclusion, a word of praise is due to the book-makers' art—an art not always displayed in works of the kind. Binding, paper, letter-press are neat, tasteful and in keeping with the character of the contents.

MEDITATIONS ON THE SACRED PASSION OF OUR LORD. By Cardinal Wiseman. London: Burns & Oates. (New York, Cincinnati, Chicago: Benziger Bros.) 1898. Pp. 292. Pr. $1.10.

"The Passion of our Lord is the School of Saints. To have understood His Passion, to have lived in it, is to become absorbed and mastered by a great love," says Cardinal Vaughan, in presenting this cluster of forty Passion flowers gathered from the sermons of his

great predecessor in the primatial chair of Westminster. Cardinal Wiseman had the power to interpret the secrets of our Lord's Sacred Heart in a rare decree. He had studied and practised what he preached. "While he was rector of the English College in Rome he used to rise very early, and write out each morning a meditation, which he then read to the students when they came down to the chapel." The first volume of this series of meditations was published shortly after the Cardinal's death; half of those here given have appeared in print, others still remain in manuscript. What is here given suits admirably for the season of Lent. There are forty themes; first, the preliminaries to rouse us to devotion to our Lord's Passion; then in turn the various scenes which transpired between Holy Thursday night and the evening of Good Friday. Each meditation consists of two paragraphs of reflections, then a third —affections, and includes the resolutions suggested by the meditation. Altogether Cardinal Wiseman's treatment of these subjects s very simple; but as "the beauty and richness of his mind seemed to illustrate and justify every topic he treated by suddenly striking some vein of thought or some point of feeling which, if not new, he presented in a new light or reference," the reader who follows these meditations is sure to come upon some gem of thought which will facilitate reflection upon that from which human nature shrinks by the laws of its fate.

The volume appears especially opportune in connection with the recently published life of its author by Wilfred Ward.

MARIOLATRY: New Phases of an Old Fallacy. By the Rev. Henry G. Ganss. Notre Dame, Indiana. *The Ave Maria.* **Pp. 308.**

Father Hudson is known to be reliable in the choice of his material for publication, and a book with the imprint of *The Ave Maria* requires no other passport into good Catholic society. *Mariolatry* confirms this long-standing impression, although the occasion which apparently urged the writer to deal with the subject at first-hand was a matter of local controversy. The book is in reality a serial refutation of a not very clever sermon preached by a Methodist Episcopal minister, whose flock browses on the dry side of the lowland which borders on Father Ganss' smiling pasture. The lack, it seems, of ordinary wholesome provender for his sheep induced the anxious parson to make as much as possible of a bundle of straw—in the shape of aspersions upon the time-honored

devotion to the Mother of Christ, which he managed to gather from the cribs of others, not much better placed than himself—by shaking it in the faces of his neighbors.

Father Ganss helped him in this task indeed, but makes it clear at the same time that there is really not a grain of wheat in all that bulk of chaff. In fact the author of *Mariolatry* does much more; he gives the Methodist brethren not only clear demonstration that they must inevitably starve under the regime of their fretful pastor, but he points to very substantial resources—even on their own ground—which their color-blind chief will not recognize as true because in sooth they are identical with the healthy food on which Catholics fatten their souls. Father Ganss shows that the devotion to the Mother of Christ has the approbation of the loftiest minds in the Christian world, even of those who are aliens to our holy faith in other respects, and he appeals most conclusively to Protestant testimony to show the unfairness and narrowness of those who first misrepresent Catholic devotion to the Blessed Virgin, and then condemn and ridicule it. There is in this volume a great deal of useful erudition, enforced by carefully authenticated texts, all combined in a pleasant style of diction, which makes the book a little armory for the defence of our Lady's prerogatives.

THE SCIENCE OF THE BIBLE. By the Rev. Martin F. Brennan, A. M. St. Louis, Mo.: B. Herder. 1898. Pp. 390. Pr. $1.25.

Besides two text-books, one on Astronomy, the other on Geology, Father Brennan has written a small work on *What Catholics Have Done for Science*, containing a goodly sum of useful information—useful both for those inside and for those outside the Church, proving as it does by the example of scholars devoted to religion, and yet, or rather for this very reason psychologically viewed, eminent in every department of physical science, that there is closest harmony between faith in the supernatural and the deepest and broadest scientific culture. In this respect the book, though small in compass, has an apologetical value as furnishing practical illustrations of a proposition that must be *a priori* evident.

In his recent work on *The Science of the Bible*, the author gives further and more extended arguments for the same thesis, drawn from other sources. The object matter of the various physical sciences as touched upon by the Sacred Writers is here brought into relation with the corresponding systems built up by observation and

reasoning. Astronomy, Optics, Geology, Biology and Anthropology are thus viewed from the standpoint both of revelation and of natural knowledge, and the perfect accord between the rightly interpreted statements of the one accounted for and the really established facts and truths of the other demonstrated. The comparison has of course been made more extensively in the field of geology, as this branch of science is principally related to the opening chapter of the Bible. In it too the author, as a professor of geology, speaks with special authority. Besides the chapters devoted to these comparative studies, there are several others of a more critical trend, on the authenticity of the Pentateuch, Inspiration, and the Higher Criticism. In both categories of subjects there are manifest signs of extended reading, familiarity with the arguments for and against the author's theses, and general clearness and precision in the exposition. The work is elementary in matter and scope and on the whole is popular in character. It makes no pretense at the erudition and thoroughness one meets in work like that of Prof. Reusch, on the Bible and Nature. It is also less philosophical than books like those of Mngr. de Concilio or of Mr. Henry Brownson on a like subject. Its value lies in its bringing together within narrow compass and in a way that he who runs may read, the salient facts and arguments bearing on the harmony of the Bible with physical science.

One cannot but regret that greater pains were not taken with the tone and style and material make-up of the book. Works of similar range and object by non-Catholics are countless and they are for the most part well written and attractive in appearance. To these qualities they largely owe their popularity. We are sorry we cannot give as unqualified praise to the present work. One encounters here and there a certain unwinning exaggeration of tone. Take for instance this character sketch of a well-known German critic: "The great thing about Wellhausen is his imagination. He has a wonderfully exuberant fancy which has enabled him to produce histories devoid absolutely of a single fact that ever positively existed" (p. 77). Surely a statement like this can only weaken the author's polemic. In connection with Sir William Thomson's hypothesis as to the origin of life on our globe from germs transported from some other world, we read that "no hypothesis could possibly be more absurd and ridiculous than this. Sir William in his anxiety to ignore the existence of God and the creative act, repudiates entirely his scientific instincts," etc.

(p. 276). A less disrespectful qualification of the proposition would have here served the purpose and would have been more apposite in referring to a man "who has probably done more for the advancement of physical science than any other living man" (p. 6). The passage moreover lends itself to the inference that Lord Kelvin is an atheist or an agnostic—an inference, however, which Fr. Brennan would certainly deprecate. A more tasteful choice of epithets would have enhanced the style of the work. For instance, we read that the faults discernible in the Bible are trifling even when viewed through "*the awful microscope* of a thousand years of criticism" (p. 58). Moses is declared to have been "a law-giver and an *actor*" (p. 73). The same term is predicated of Cæsar (ib). The first chapter of Genesis contains Moses' *sublime and noble* history of creation (p. 91). These are of course small blemishes, specks on the surface of an otherwise fair work. They can be removed in a future edition which will also give opportunity for relegating to foot-notes the unsightly references that mar the beauty of the text on many pages, and for a more careful exercise of proof-reading.

LIFE OF DON BOSCO, Founder of the Salesian Society. Translated from the French of J. M. Villefranche, by Lady Martin. Third Edition. London: Burns & Oates. (New York: Benziger Bros.) 1898. Pp. 302.

We have here a simple but interestingly told account of the life work of Father John Bosco among the waifs whom he gathered from the streets of the great cities of Europe and South America.

Born in 1815 of humble parents in a hamlet near Turin he showed at an early age marks of that extraordinary calling in which he was destined to reap such abundant fruits. His pious mother, who was known as "Mamma Margaret" among the orphans whom she subsequently cared for in conjunction with her son, had fostered the aspirations towards a life of self-sacrifice which manifested themselves in the child whilst he received his first instructions from the curé of the village. Later on he was sent to the ecclesiastical seminary of Turin; and having absolved his course with distinction he was ordained priest on Trinity Sunday, 1841. Ere long we find him engaged in the work God had evidently designed for him. His generous heart went out to the neglected and friendless youth that throng the streets of our busy cities, and whose temporal and spiritual needs he wished to relieve. If these little vagabonds

might be rescued from the streets, the ranks of the criminal class would fail of recruits. Properly taught and instilled with Christian instincts they could be converted into useful citizens instead of falling in with the idle and lawless. This was the work of the Church, and Don Bosco as one of her accredited ministers felt specially drawn to this field of missionary duty, for which, as the chosen agent of God, he was gifted with the necessary qualities of heart and mind and will.

On December 8, 1841, while robing in the vestry to say Mass, his attention was attracted by angry voices behind him. The sacristan had just sent away a strange boy for refusing to serve Mass. Don Bosco rebuked the sacristan for not listening for an explanation and bade him recall the lad, who on returning agreed to wait until the good priest's Mass was over, when the following conversation took place: "What is your name, my young friend?" "Bartholomew Garelli." "Whence do you come?" "Asti." "Are your parents alive?" "No, they are dead." "How old are you?" "Fifteen years." "Can you read and write?" "No." "Do you know your prayers?" "No." "What! Have you not made your first Communion? Why do you not attend Catechism?" "I am too old; my younger comrades would jeer at my ignorance." "If I teach you alone here, will you learn the Catechism?" "Yes, willingly, if you will not beat me." "Oh! no; we are friends; when shall we begin?" "Whenever you like." "This evening?" "Yes, I would like it greatly." "Why not now?" "Well, yes, now." In less than two months there were twenty pupils. Such was the beginning of the Oratory of St. Francis of Sales.

Don Bosco sowed in sorrows and sufferings, as is the marked way of all divinely inspired undertakings. Difficulties arose on all sides. Obstacles were set from quarters least expected. Satan was busy spreading all manner of suspicions and vain fears. The indifference of the general body of the clergy turned later to ridicule; the discouragement of superiors developed into opposition; the municipal authorities and the towns people tried to thwart the project. But the work was to succeed.

During the early years of the Oratory, Don Bosco's "adopted children" were gathered together only on Sundays and holidays for classes and instructions; but the good work of a few hours weekly was too easily undone when the little fellows were allowed to return to their evil associations. One evening in May, 1847, as

the young priest was at supper with his mother, a homeless boy came to the door to ask for bread. It was agreed that the lad should share their humble shelter. Here was the beginning of a cherished plan—a home for his children. A second and a third little orphan were quickly admitted, and by 1848, accommodation for thirty inmates was rented. The advance of the good work from this time on was rapid, and found many coöperators in Italy, France, Spain and elsewhere.

So far the Salesian Society had taken only boys into their institutions ; but now the time had come for the establishing of analogous orphanages for girls of the same condition. In 1872, Don Bosco adopted into the Salesian work a new congregation of women, to which he gave the title of the " Congregation of Mary, Help of Christians," to do for girls what the Salesians were doing for boys. The constitutions of St. Francis and of the Congregation of Mary, Help of Christians, were solemnly approved by Pope Pius IX., in 1874, who shortly after this happy event, approved the constitutions of a third organization of Don Bosco—the " Society or Union of Salesian Coöperators." By this pious association of the faithful, Don Bosco sought to secure the continued existence of his charity institutions by male and female helpers, among whom Pope Pius IX. (and later, His Holiness, Leo XIII.), asked to be enrolled, at the same time granting to its members all indulgences, plenary and partial, granted to tertiaries of St. Francis of Sales. Encouraged by this same Pontiff, our saintly founder in 1875 organized the first missionary expedition, comprising ten priests and coadjutor Salesian brothers and fifteen Sisters of Mary, Help of Christians, who set out for the Argentine Republic.

Besides the various orphanages and institutions throughout Italy, France, Spain, Austria and elsewhere in Europe, some idea of the splendid growth of the good work in South America may be gleaned from the annual report of 1887, made by Don Bosco to the coöperators, over 50,000 in number: " Besides missions, of which I shall also speak, the Salesians have opened a technical school at Conception, in Chili, and prepared residences, as well as at Punta Arenas (Chili), at Chol-Malal, and at Guardia-Pringles, in Patagonia (Argentine Republic). In all these stations and others, chapels have been constructed of sufficient size to be instrumental in instruction and at the same time to secure religious service. Many institutions, particularly oratories and technical schools, have been greatly enlarged, thanks to which hundreds of children find

shelter; to speak only of the principal ones, I will mention Patagonia and Viedma, on the banks of the Black River, Poysandu, in Uruguay, and St. Paul of Nitcheroy, in Brazil. . . . The missioners have had the happiness of making the Word of God known in a pagan land; they have been able to discover unknown tribes, to study their habits and prepare wonderful results for civilization by establishing centres of evangelization through the faith that none hitherto had brought to these poor souls."

In their numerous orphanages and schools the Salesian Society give to their rescued charges a solid Christian education, primary, secondary and advanced, as well as practical and theoretical courses in arts and trades. Religious influence and moral authority and absence of restraint are the grounds on which Don Bosco has built. Love of his adopted little ones is the secret of his system and his success. Teach the child the rules, and so gently and discreetly surround him with safeguards that he has neither the occasion nor the inclination to transgress. He says: "As far as possible avoid punishing; when absolutely necessary, try to gain love before inspiring fear; the suppression of a token of kindness is disapproval, but a disapproval which incites emulation, revives courage, and never degrades. To children, punishment is what is meant as punishment; with some pupils a cold glance is more effective than a blow. Praise when merited, blame when deserved, are recompense and punishment." In this system the burden falls upon the master, who must completely belong to the pupils, to assist, guide, direct, and watch ceaselessly over them with unalterabie patience.

In the midst of all his administrations and his multiplying duties towards the Institute, Don Bosco took time to write. No less than a hundred volumes, larger and small, bear his name. They cover a wide range of religious, doctrinal, controversial and historical themes, and stories for youth, and miscellanies of genuine worth. He died in 1888, but his name will continue to live in the grand work he founded. G.

THE LIFE AND TIMES OF CARDINAL WISEMAN. By Wilfred Ward. In two volumes. Longmans, Green & Co. New York. 1897.

(*Third Notice.*)

It was on July 9, 1847, that Wiseman arrived in Rome. He had been deputed by the Vicars Apostolic to consult the Holy See regarding the possible formation of an English Hierarchy with ter-

ritorial titles. In Ireland the hierarchy had remained uninterrupted by the events of the so-called Reformation. Neither in Australia, nor in North America, had the institution of a regular episcopate been opposed by the English Government. The Colonial Office when consulted on the subject had simply replied : " Do what you like, *but don't ask us.*"

The chief reason for urging a change in the Ecclesiastical Constitution of England was that the code of Canon Law received throughout the Church was in many ways inapplicable to English Catholics under the present ecclesiastical rule ; and that it was impossible to have the existing difficulties adjusted without a provincial synod, which necessarily meant the appointment of a Metropolitan with subordinate Suffragans. Dr. Wiseman had prepared a *memorandum* on the subject which was submitted to the Holy Father. Before any action could be taken in the matter, the struggles of the contending political parties in Rome diverted the purpose of Wiseman's original mission. Pius IX. who was anxious amid the then existing crisis in Italy to secure the good-will of the English Government, could find no better person to explain to the English ministry the actual condition of things in Rome than Dr. Wiseman, whose long sojourn in the Holy City, together with a quick perception of the difficulties involved made him peculiarly apt to represent the cause of order and reform which the Sovereign Pontiff had at heart, but in the execution of which he was checked by the jealousies and indecision in turn of the Piedmontese, Austrian and French Governments, and by the factious spirit of the Italians especially from the south, on the other hand. Wiseman therefore returned to London, where he arrived about the middle of September, and presented a report of the Italian situation to Lord Palmerston.

The negotiations regarding the constitution of a hierarchy in England were resumed in the following year, not by Dr. Wiseman, but by that other remarkable man, the late Bishop Ullathorne, of Birmingham. Through him it transpired that the arguments of Bishop Wiseman in favor of a hierarchy had prevailed with the S. Congregation, although strenuous opposition against the move had been made by Cardinal Acton. It only remained to arrange the details of the scheme.

After the death of Dr. Walsh, Bishop Wiseman was definitely appointed Vicar Apostolic of the London District. He set about resolutely to carry out his former plans of missionary work. There were splendid men to second his designs. Newman and Faber of

the Oratory; Coffin, the Redemptorist; Tickell, Edward Purbrick and Albany Christie, the Jesuits; Lockhart, the Rosminian; Frederick Oakeley and George Talbot, at St. George's. But there were also those among the clergy who were bitterly opposed to the *innovating* spirit of the new Vicar Apostolic. They resented active interference on the part of any Vicar Apostolic, and they objected in particular to Wiseman's introduction of new devotions and institutions. The idea of bringing in the regulars—in two years Wiseman had founded *ten* religious communities in the London District—was looked upon as a sort of aggression upon the seculars.

Some of the most influential of the clergy were distinctly Gallican in views, and nearly all were sufficiently imbued by the conservative and national spirit to be opposed to his energetic schemes of reform. They wanted a bishop less Roman; they resented Wiseman's appointment as a sort of intrusion. A few years, however, during which the efficiency of the new Bishop proved itself, removed the opposition, and the prevailing feeling in London began gradually to turn in Wiseman's favor. Here is what he writes in 1850 to Dr. Newsham:

> . . . In less than two years we have established—and, I hope, solidly—seven new communities of women and three of men, in this District; have opened two orphan-houses; have set up an excellent middle-school, or grammar-school containing 70 boys already, and have opened four new missions in the heart of the poor population, and at least seven others in different parts. . . . The vast increase of Communions, the numbers of admirable conversions, the spread of devotional and charitable associations . . . are less known, though still manifest . . . in a year or little more, 15,000 persons have been reclaimed by the Retreats given in courts and alleys. In one place, the very worst street of London, we boldly planted a mission among thieves and prostitutes . . . the change was so visible that a Protestant policeman asked if it would not go on again, and observed that the Government "ought to support it." But it is in the clergy that I have found my greatest consolation. You may suppose my views and thoughts were not at first well understood. Indeed I felt almost alone. But, thank God, I believe I have now a hearty coöperation almost everywhere. . . . There is here a clique of underground but determined opposition. The head, an ex-Jesuit, has got into my hands, and I am applying the screw gently and peaceably, till to-day I have got him fixed in this dilemma, that he must either retract all his assertions and make a complete submission or leave the District. Either will be a total discomfiture of the party here.

Early in March of 1850 the Privy Council pronounced the decision of the famous Gorham case, which demonstrated the powerless-

ness of the Anglican Church to enforce its authority when its judgment conflicted with what the State deemed expedient in matters purely ecclesiastical. Amidst the universal agitation produced by this measure, and the criticism of the Establishment, which it openly called forth, among others from Dr. Wiseman, the announcement arrived from Rome that the Bishop of the London District was to be made a Cardinal. The news was wholly unexpected by Wiseman, and as it was generally assumed that Pius IX. wished to utilize the diplomatic ability and influence of the gifted Vicar of the London District by keeping him at Rome, the measure was not looked upon with unmixed feelings by Wiseman and his friends, since it meant his leaving for good England and the work he had most at heart there.

On August 16, Wiseman left England. The formal audience with the Pope took place on September 13. At the Consistory on the 30th the new Cardinal received the hat. On the previous day the Pope had issued the Brief reëstablishing the Hierarchy in England. Wiseman announced this event to the English Catholics on October 7, before leaving Rome, issuing at the same time his celebrated Pastoral "from out of the Flaminian Gate of Rome." He was driving through Vienna, on his way home, three weeks later, when, glancing over a copy of the London *Times*, he saw his name conspicuously printed at the head of a leading article. It was the first intimation which he had received that his appointment as Cardinal and the Restoration of the Hierarchy had been taken by the English people as a direct act of hostile aggression and usurpation by Rome.

Wiseman was known to be an extremely sensitive man. It was said by his friends in England that the shock of this opposition would kill him. They were greatly mistaken. Cardinal Wiseman was fully up to the occasion. His first act then and there was to write a letter to Lord John Russell deprecating the popular misconception of what had occurred.

It is not difficult to understand how this misconception arose. The Pope's brief, addressed to Catholic prelates, clergy and people naturally assumed the tone of authority which is in keeping with the supreme headship of the Church. "Go into all the world," Christ had said without asking leave of governments, and so said His Vicar now to the Bishops: Go into England. The Cardinal's pastoral in the same manner throughout assumed the absolute spiritual authority of the Pope over the Catholic Church in Eng-

land, and ignored all spiritual authority outside the Church. That such an assumption, when published in the *Times*, and made much of by malignant interpretation, would irritate those who did not believe in the prerogatives of the Catholic Church, and looked upon her as merely tolerated and not without serious suspicion that she was aiming at temporal power and influence, may be readily imagined. The result was that indignant protests against Roman assumption resounded from every quarter in terms of increasing violence until the Premier himself found it possible to characterize the Pope's action as "insolent and insidious." The Lord Chancellor speaking at a Mansion House dinner quoted the lines:

> Under our feet we'll stamp the Cardinal's hat,
> In spite of Pope or dignities of Church.

Thus fuel was constantly added to the fire from the highest quarters, and the Queen answering an address from the united Anglican Bishops, wrote that she would be determined "to uphold alike the rights of my crown and the independence of my people against all aggressions and encroachments of a foreign power".

All this led, of course, to demonstrations of ill-feeling towards the Catholic population; the hooting and pelting of Catholic priests were by no means uncommon, and the Cardinal on his return to London was hooted and stones were thrown at the windows of his carriage. Wiseman lost no time. After making an attempt to inform and gain over some of the influential men in the government department he concluded to write an open address to the nation explaining the true scope of the measure which had aroused so great a storm. The "Appeal" was a pamplet of thirty-one pages. It appeared in full in the *Times* and a number of other papers, and the effect was almost instantaneous, at least with the mass of the people for whom it was mainly intended, if not with the educated few. "It is so temperate and logical," wrote the *London News* in commenting upon it, "as to increase public regret that it did not appear a month ago, before the mischief was done, and before this angry flood of theological bitterness was let loose over the land." "There can be no doubt at all of his controversial power. Whether confuting the Premier on the ground of political precedent, meeting ecclesiastical opponents by appeals to principles of spiritual freedom, rebuking a partisan judge, or throwing sarcasm on the 'indiffusive wealth' of a sacred establishment—he equally shows his mastery of dialectical resource." (*Spectator.*) In short, the Cardinal was generally voted to be "the most astute and the most polite reasoner of his time."

THE CATHOLIC CHURCH IN ENGLAND

FROM 1688 TO 1840.

Apostolic Vicariates.

Western District. | London District. | Central District. | Northern District.

FROM 1840 TO 1850.

Apostolic Vicariates.

Lancaster District. | Welsh District. | Central District. | Eastern District. | London District. | Western District. | Northern District. | York District.

RESTORED HIERARCHY IN 1850.

Dioceses.

Liverpool. | Salford. | Shrewsbury. | Newport. | Nottingham. | Birmingham. | Northampton. | Archdiocese of Westminster. | Southwark. | Hexham. | Beverley.

Southwark. 1882. | Portsmouth. 1882 | Clifton. | Plymouth. | Leeds. 1878. | Middlesborough. 1878.

Vicariate of Wales, 1895.

There remained of course some influential opposition, but it gradually died away under the prudent conduct of the Catholic party. "One source of strength to the English Catholics," says Mr. Ward, "at this time was their union." Wiseman himself, confident that eventually persistent explanations of the true facts of the case would bring the popular mind to its senses, announced a series of lectures at the Cathedral, in which he continued to deal with the subject as he had begun in his Appeal. He tells his hearers how history shows that it is possible for the English nation to work itself into frenzy over a mere delusion; the Titus Oates plot and the Gordon riots, and the South Sea bubble, and this last episode prove it. But the nation is sure to awake from such dreams—only lowered in self-esteem and in the esteem of surrounding nations.

But England meant to be on her guard against the possibility of Papal aggression even though the Cardinal had proved it a mere fallacy. On February 7, 1851, the Ecclesiastical Titles Bill, intended to prevent Catholic prelates from assuming the titles belonging to them as bishops of the realm by reflecting a heavy fine and certain disabilities attendant upon violation of the new law, was introduced into the House of Commons. After lengthy discussions the bill passed in a modified form but it was never carried into effect.

The passing of the law, however, was considered a defeat of Wiseman and the Papal party; and that was sufficient to soothe the mind of the public who felt that in yielding to the fanatic outbursts of a few alarmists the English people had been fooled. Accordingly the bigots, if not reconciled, were in a manner silenced. Since that time the Church has gone on developing its ecclesiastical organism in England as elsewhere. The diagram on the preceding page shows the relative condition of church government before and after the restoration of the Hierarchy in Wiseman's time.

Incidentally the agitation had other good results. The flagrant injustice of the popular verdict against the Roman Catholics gave Dr. Newman an opportunity of discussing the subject at Birmingham. In the summer of 1851 he delivered his well-known series of lectures on "The Present Position of Catholics." The style of these lectures is so different from that of Newman's other writings that they form quite a category of their own among his works. With the instinct, characteristic of great leaders of men, he realized that the exaggerated falsehoods current among the people could not be met so much by a serious mode of argumentation as rather by a pungent rhetoric in which his marvelous powers of irony came into

full play. Neither the *Times* nor *Punch* had any answer to make; "silence seemed the only possible course when to dispute was to challenge retaliation. No writer was found with the rashness of Kingsley."

(*To be continued.*)

BOOKS RECEIVED.

LIFE OF THE BLESSED MASTER JOHN OF AVILA. Secular Priest, called the Apostle of Andalusia. By Father Longardo Degli Oddi, S. J. Edited by J. G. McLeod, S. J. (*Quarterly Series*, vol. 97.) Translated from the Italian. London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Bros., 1898. Pp. 207. Pr. $1.10.

FIDELITY: A Catholic Story, with Glints from Real Life. By Mary Maher. The same. 1898. Pp. 180. Pr. $1.00.

A NOBLE REVENGE. By Whyte Avis. The same. 1898. Pp. 214. Pr. 95 cents.

MEDITATIONS ON THE SACRED PASSION OF OUR LORD. By Cardinal Wiseman. The same. 1898. Pp. 292. Pr. $1.10.

THE GOSPEL ACCORDING TO ST. MATTHEW. With an Explanatory and Critical Commentary. By the Rev. A. J. Maas, S. J., Woodstock College, Maryland. B. Herder: St. Louis, Mo. 1898. Pp. 317. Pr. $3.50.

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ST. JOSEPH D'Après L' Evangile. Méditations pour tous les jours du mois de Mars par le P. Exupère de Prats-de-Mollo, Capucin. H. and L. Casterman: Tournai, 1898. Pp. 332.

LE MARDI. Manuel Complet de la Dévotion à S. Antoine de Padoue pour le Mardi de chaque semaine. Avec une préface sur l'histoire et les privilèges du mardi par le R. P. R. P. Prosper d' Enghien, Capucin. Le même. 1898. Pp. 160.

THE ROSE OF ALHAMA, or The Conquest of Granada. An episode of the Moorish wars in Spain. By Charles Warren Currier. New York: Christian Press Association Publishing Company. 1897.

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